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MINISTERIAL ETHICS.

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The subject of Ministerial Ethics is one that covers a wide range of relationships and deals with a multitude of problems, which arise in the course of a minister's experience, ranging from the lines of duty which are clearly defined and distinct to those which are indistinct and somewhat debatable. The term ethics when used in connection with the professions or a calling, or a group of individuals who are engaged in the same line of endeavor, such of Professional Ethics, or Medical Ethics, or Industrial Ethics, or the Ethics of Engineers is usually understood to mean the code of morals or standard of correct conduct which obtains in the profession, or the calling, or the group.

In many of the professions like law, medicine, teaching and others, considerable progress has been made in the development of definite and formal codes of ethics and the restrictions against unethical procedure are quite well enforced. It is interesting to observe, however, that while the Christian Ministry is supposed to represent the highest ideals there is no formal code of ethics among ministers and no immediate prospect of the establishment of such a code. This does not mean that ministers are not influenced by the highest ethical considerations, for

the fact is that in most cases they are extremely sensitive to wrong doing and are exceedingly cautious that their conduct shall at all times be above reproach. The reason ministers as a body do not have a definite and formal code of ethics is to be found in the nature of the calling rather than any lack of interest in the subject. The fact that ministers are divided into a great number of denominations which have comparatively little or no affiliation with each other makes it impracticable for them to reach agreements about ethical codes. Then it is worthy of note that ministers are amenable to the church to which they belong rather than a professional organization which is the source of authority in most of the professions. But the chief reason for ministers not having an ethical code is that the New Testament and obedience to the will of God are regarded as the standards for the Christian Minister, and each minister is expected to interpret the word of God for himself with characteristic religious liberty and reach the solution of his ethical problems in the light of revealed truth and under the guidance of the Holy Spirit.

The Ethical Teachings of Jesus Christ are more and more being recognized as the ultimate goal for human conduct and every minister of Jesus Christ is pledged by the very nature of his calling to advance the teachings of his Lord by example as well as by precept. Dr. Jno. R. Sampey begins his excellent book, "The Ethical Teachings of Jesus," by quoting Math. 5:48 "Ye shall be perfect as your heavenly Father is perfect," and gives a paragraph on "The Supreme Standard" as follows: "Jesus requires of all His disciples absolute perfection. They must be like God in character and conduct. The perfection of divine nature is the Supreme Standard for Christians, and nothing but complete ethical likeness to the heavenly Father will satisfy the Founder of Christianity. This is the goal of ethical effort, the highest attainment in earth and heaven, to be perfect like God."

This is indeed an exalted standard but Christian Ministers can not afford to undertake less. Paul the Apostle gives some directions in his letters to Timothy and Titus about the qualifications and conduct of ministers which we shall study with great profit. With these ideals before us and with the highest interest in the kingdom of God as the determining motive by which every action shall be judged, we may solve our ethical problems under the guidance of the Spirit of God. The most that a brief paper can do is to undertake to indicate some of the relationships in which ethical problems arise and give a few examples of their solution as the above ideals seem to direct.

THE RELATION OF MINISTERS TO OTHER MINISTERS.

The Apostle Paul is responsible for the teaching that if one member of a body suffer all the members suffer and there is no group of individuals where this principle is more applicable than to ministers and any form of questionable conduct on the part of any members reflects very gravely on the dignity and honor of the whole body. It is therefore very imperative that every minister remember that his daily conduct in his personal and private life, as well as in his public ministration, is under the strictest scrutiny and is a matter of grave concern to his fellow ministers.

But it is in the minister's attitude toward other ministers that many of the most delicate ethical problems arise. Ministers by the nature of their work are often associated together very closely and are frequently thrown together for considerable periods as co-workers. Every pastor at times has visiting ministers on his field, such as secretaries, missionaries, school men, evangelists, assistant pastors and "supplies". It is exceedingly important that the relationship between the co-workers shall be so cordial and so courteous to one another that injury shall not come

to the cause of the Lord. Alas that it sometimes happens that the spirit of human jealousy and selfish glory is more apparent than the spirit of brotherly love and justice. Ethical considerations require the pastor in such cases to recognize the leadership of the visiting brothers for the task in hand, but the same ethical considerations require the visiting brother to remember the pastor's responsibility for effective work after he is gone. The visiting preacher who does not recognize the pastor as the scripturally designated leader of the flock and seek by his respect and loyalty to the pastor to increase his influence among his people is unworthy of the confidence of the brethren.

If a pastor engages a supply for a Sunday or more he ought to see to it that he is paid honestly and adequately for his services. This may seem superfluous, but the experience of many young men struggling for an education proves the contrary.

In towns and cities where there are over-lapping fields it is exceedingly important that ministers shall respect the rights of their brother ministers. It is hardly possible to lay down rules for such varying conditions, but the Golden Rule is always applicable and ought to be rigidly observed. The highest ethical considerations also require us to deal with ministers of other denominations frankly and fairly, to respect their rights and privileges and to prove ourselves worthy of their esteem as Christian gentlemen.

The matter of changing fields is the source of many of our delicate ethical problems. It is quite probable that ethical considerations would prevent many of our changes if they took precedence of our restlessness, our ambition for prominence and our love for self glory, but this opens a question too complex for a paper of this kind. Aside from this question, the methods that are frequently used in getting before a church in those denominations in which

churches select their own pastors are subject to grave question. It too frequently happens that unseemly campaigning and intrigue are found in efforts to locate favorites in desirable fields. Such methods are of course reprehensible in the extreme and always cause the dignity and honor of the minister to suffer.

The minister who is habitually immodest in his statements about his own work and who resorts to sensational methods of self-advertisement is hardly ever accorded the highest esteem of his brethren. While it is considered perfectly legitimate and proper to give the important facts to the public, it ought to be done with becoming modesty and in a spirit which will reflect in some measure the humility which was so characteristic of our Lord.

Perhaps there is no phase of our relation to our brethren in which our ethical standards ought to be more carefully guarded than in safeguarding the reputation of our brother ministers in our conversations with others. A prominent denominational leader when asked what he would name as the outstanding ethical ideal among ministers said, "I think they ought to be brethren and treat each other fairly." Then he spoke of cases in which, by innuendo and insinuation, suspicion was sown by preachers in the minds of brethren about the character, training or doctrinal standards of some worthy brother minister. It is easy to condemn by faint praise, but the proverb writer said we should buy the truth and sell it not.

RELATIONS OF THE MINISTER TO HIS CHURCH.

In accepting the pastorate of a church the minister should have just regard for the solemn obligations he assumes and never allow himself to treat them lightly. If there are agreements about periods of absence from the field he is at liberty to go but it is certainly unethical to mistreat a church in the amount of time it is to receive and to neglect the work of the church either for his own

private business, or denominational labors, or even for evangelistic meetings. Many of our churches in the country and some others have suffered gravely from a serious lack on the part of the pastor to comply faithfully with his agreement.

The pastor must be faithful in presenting at all times the truth of God and condemning sin in the high places. Dr. S. Z. Batten, dealing with this subject in "The Annals of the American Academy of Political and Social Science," May 1922, says: "Here we touch a tender nerve in the minister's life. The modern minister, some one said, is like a man walking on eggs. He has to do with all kinds of people bad, weak, good, better, best. He is the interpreter of truths which sweep the range of life and make the highest demands of men. He is expected to show men their sins and failings, to warn the unruly, to charge men who are going wrong to repent and change their ways. His very calling requires him to make men know the whole will of God and to guide men's feet into the paths of justice and truth."

The minister is expected to prove trustworthy in all the relations of his church activities. He deals with the weak, the children, the ignorant and the unsuspecting. He must prove worthy in every hour of trial and to fail to do so is inexcusable. He will be trusted with many secrets and he must not betray the confidence of those who trust him. He is in no sense a priest to hear confessions, but he is a Christian brother and a friend whose judgment is esteemed and whose advice is often sought. He must be worthy of the trust imposed in him.

THE RELATION OF THE MINISTER TO THE COMMUNITY.

The minister is a citizen of the community and has the opportunity and the responsibility of using his influence, as far as is consistent with the highest interests of the kingdom of God, for the advancement of civic improve-

ment, for the social uplift of the community and for the promotion of patriotic ideals. As an individual, and as a leader of thought and influence, he has a right to his personal opinion and the expression of that opinion with freedom in reference to every public question. He is, of course, not expected to use his pulpit to advance partisan interests. It is usually regarded unwise to discuss political matters in the pulpit except when clearly defined moral issues are involved. Then the minister ought to be a fearless champion of the cause of righteousness.

The minister sustains a vital relation to the professional and business men of the community. If they are thoroughly worthy they have a right to expect from him that degree of respect and recognition which will enable them to render the highest service to the community. In his business dealings the minister ought to be quick to recognize claims of others upon him and be prompt in meeting his obligations.

In conclusion, the minister is called of God to be a man among men. It is hoped that he may be a manly man with masculine ideals and red-blooded courage, that he may be a regenerated man with the preponderance of his interest in the kingdom of God, that he may be an humble man remembering the lowly state of the dust from which he was formed, that he may have implicit faith in God and the promise of redeemed humanity and that he may fill his place in the earth as an exemplary citizen, as a social asset, as a loyal patriot and as a flaming messenger of grace and truth to men.

SHINTO:—LITERARY SOURCES AND POPULAR CULTUS.

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Shinto is the name descriptive of the body of myth, ritual and history which constitutes the indigenous religion of Japan in distinction from Confucianism and Buddhism. The name is of Chinese origin and can be directly related to the Chinese words "Shen" and "Tao". The latter is commonly translated, in this usage, "way": the former may be rendered "spirits" or "gods", and in Chinese usage the "Shen" are the good or favorably disposed, and theoretically more powerful, spirits as distinguished from the "Kwei"—unfriendly, evil, unfavorably disposed powers. "Shinto" then is commonly translated "The way of the gods."

The writer would in this connection submit two remarks: 1. It is improper to speak of this faith as "Shinto-ism"—which is seen by the above derivation to be a redundancy. The idea in the English suffix "ism" is already present in "to". It would be as correct to speak of "Christianity-ism". With this conforms the usage of the Encyclopaedia of Religion and Ethics, which lists "Buddhism" and "Confucianism", but "Shinto".

2. Despite the translation commonly accepted, there seems always a conscious uneasiness in the use of "Shinto" to describe Japan's indigenous faith. For there is a coloring in the Chinese "Shen" which is not present in the Japanese alternative "Kami". In Japanese the term for Shinto is "Kami-no-michi",—the way of the "Kami". The Japanese employ "Kami" generally, and in this connection as well, to include more than the Chinese include in "Shen", especially when "Shen" is used with a religious connotation. "Kami" for the Japanese is a broader and more indefinite term; its best rendition seems

to be “high”, the high ones, either human or superhuman:—the lofty mountains, the clouds, etc. are all “Kami”. And the Japanese are true to the linguistic sense in applying “Kami” to their religious characters—their “Kami” are not only superhuman gods, but may be also reigning emperors, men of divine ancestry, and hence in the very name of their religion—though they did not name it—there is room for the presence not only of god worship, but of emperor worship.

The term “Shinto” was not applied to the body of faith and practice we now understand to be covered by it until relatively late, and then the term was devised, not because it suitably described Japanese religion, but because it did separate it from the newly introduced Confucianism and slightly earlier Buddhism. There were then present three “taos”; the “tao” of Confucius, the “tao” of Buddha, and the previously existing “tao” which in Chinese became the “tao” of the “Kami” and so “Shinto”. To the writer this contention is further substantiated by the content of the early Japanese literature contained in the *Kojiki* and the *Nihonjiki*, (or *Nihongi*) for about one-third of each of these is devoted to myths and god-stories and about two-thirds to the history (?) of emperors. To the Japanese mind both of these are properly their “Kami”, and these books contain their “Kami” literature.

I. LITERARY SOURCES.

Thus arises the need for a discussion of the sources of information for “Kami-ism” or Shinto. There is no dispute as to the order of composition of the Japanese religious literature, but there is difference of opinion as to its relative value for determining the original content of Shinto. Earlier scholars are practically unanimous in regarding the *Ko-ji-ki* (A. D. 712) as of first importance, followed closely by the *Nihongi* (A. D. 720). Some in-

clude with these certain early hymns and poems, and dismiss the remainder as simply confirmative. Contrasted with this attitude—that of Chamberlain, Satow, Aston, Griffis, Knox, Underwood, etc.—is the statement of Prof. George Foote Moore:¹ “The most important source for knowledge of primitive Shinto is the Yengishiki.” (A. D. 901) The Yengishiki is admittedly many years later in point of literary composition than the Kojiki and the Nihongi. There seem to be two grounds upon which Prof. Moore’s thesis may be maintained: 1. That in the Yengishiki we have a record of what Shinto worshipers and priests actually did in their religious performances,—since this document is composed of the collected rituals of the cult—, and that there is good reason to believe this actual conduct and confession did not greatly change even though recorded in writing later in point of time than the historical sources. 2. Besides this positive contention thus advanced in support of the greater value of the Yengishiki there is a negative attack upon the character of the Kojiki and the Nihongi, which can properly be made on the ground that neither of these writings was composed from an unprejudiced viewpoint, but on the contrary it can be shown that both are “history written with a purpose”. That purpose seems to be the preservation of all myths, stories, and history tending to confirm the ruling family of the Mikado as the divinely descended and authorized rulers of Japan and to suppress all myths, stories and history tending to call in question the divine origin and right of this family.

The following passage taken from the preface of the Kojiki is of interest at this point:

“Hereupon the Heavenly Sovereign commanded saying: ‘I hear that the chronicles of the emperors and likewise the original words in the possession of the various families deviate from exact truth, and are mostly ampli-

¹History of Religions, vol. 1, p. 94.

fied by empty falsehoods. If at the present time these imperfections be not amended, ere many years shall have elapsed, the purport of this, the great basis of the country, the grand foundation of the monarchy, will be destroyed. So now I desire to have the chronicles of the emperors selected and recorded, and the old words examined and ascertained, falsehoods being erased and the truth determined, in order to transmit (the latter) to after ages'.² The *Ko-ji-ki* then relates that a man of marvelous memory, Hiyeda Are, was commanded to commit to memory all the stories and documents available, but the emperor died and the succeeding empress, years later when Are was an old man, directed one Yasumaro to write down what Are recounted, and so the *Kojiki* was produced. It is evident, therefore, that there is ground to feel that we do not have in this document an unbiased account of the stories known to men in the days of Are but only those stories desired by the emperor to be preserved, and it is not difficult to ascertain of what character these must have been.

The *Nihongi* (Chronicles of Japan) was put into writing eight years after the *Ko-ji-ki*. The main stories are the same but there are marked differences in the language and form of the two works. The *Ko-ji-ki* was an original Japanese work though the Chinese character is employed in transliterating the Japanese, and in most cases the original Japanese can be readily reconstructed. In the *Nihongi*, on the other hand, the Chinese character is employed throughout, and besides the single account of various myths and stories as given in the *Kojiki* there are a number of variants presented, so that this, from the standpoint of scholarship, becomes its chief contribution to knowledge. It has one feature of great interest. The author, or some nearly contemporary writer, has added to the original text a number of variants of the current

²The *Ko-ji-ki*,—Records of Ancient Matters, trans. B. H. Chamberlan, p. 9.

myths, thus enabling us to correct any impression of uniformity or consistency which might be left by the perusal of the Kojiki or Nihongi alone. These addenda show that there was then in existence a large body of frequently irreconcilable material which these works are attempts to harmonize.

Of further note is the expression of opinion as between the relative values of the Kojiki and Nihongi made by Mr. B. H. Chamberlain, translator of, and chief authority on the Ko-ji-ki. In his "Introduction to the Kojiki" in the Transactions of the Asiatic Society of Japan, supplement to Vol. X, he says: that the Kojiki is the most important book of Japanese Literature "because it has preserved for us more faithfully than any other book the mythology, the manners, the language and the traditional history of Ancient Japan. * * * * That (Chinese) influence (in the Kojiki) is patent in the very characters with which the text is written. But the influence is less and of another kind."³

As to the Nihongi he says: "The scope of the two histories is the same; but the language of the later one and its manner of treating the national traditions stand in notable contrast to the unpretending simplicity of the older work."⁴

"Not only is the style completely Chinese but the subject matter is touched up, re-arranged, and polished, so as to make the work resemble a Chinese history so far as that was possible."⁵

"To the European student the chief value of the Nihongi lies in the fact that their author in treating of the so-called 'Divine Age' often gives a number of various accounts of the same legend under the heading of 'one account says', suffixed in the form of a note to the main text."⁶

William E. Griffis, also upholds the Kojiki as the great

³Intro. to Kijiki, p. 1. ⁵Ibid. p. 20.

⁴Ibid. p. 19.

⁶Ibid. p. 23.

source for Shinto and is somewhat scornful of the Nihongi. He says: "The Kojiki is the real, the dogmatic exponent, or if we may so say, the Bible of Shinto"; and "only eight years after the fairly honest Kojiki had been compiled the book called Nihongi, or Chronicles of Japan, was written. All the internal and not a little external evidence shows that the object of this book is to give the impression that Chinese ideas, culture, and learning had long been domesticated in Japan".⁷

To sum up: each authority on the sources has something in his favor. Moore can point to the fact that the Kojiki discredits its own impartiality by its description of its origin. He can also inquire why there is so little mention of ritual in these historical works when the material embodied in the Yengishiki was available. On this point Chamberlain says: "With but one exception the Records do not give us the words of any prayers" and "the sacred rite of which most frequent mention is made is purification by water".⁸ The Nihongi, Moore can dismiss as of secondary value.

As against Moore the majority can point out that giving the Kojiki and Nihongi a bad character does not place the Yengishiki any higher, nor prove that the rituals of 900 were in use in 500. The prayers and rituals of Shinto were not committed to writing until the beginning of the 10th century. The Yengishiki, compiled at this time, describes the chief ceremonies and gives the text of a number of prayers called "norito". They can point to the fact that the Nihongi seems to reproduce the variant myths suppressed by Are and Yasumaro and that in them no important contradiction is found. Finally, Griffis' point as to the unreliability of the Nihongi because of its subservience to Chinese culture cannot read out of the past the Japanese elements it records; even if unre-

⁷The Religion of Japan, pp. 40-41.

⁸Op. cit. p. 58.

liable on Chinese institutions it is all the more reliable on the Japanese elements it retains.

It is interesting to note the reputed attitude of modern Japanese towards these ancient records. Chamberlain says: "The continuity of the Japanese mythology and history has been fully recognized by the leading native commentators. * * * * The general habit of the more skeptical Japanese of the present day seems to be to reject, or at least to ignore, the history of the gods, while implicitly accepting the history of the emperors from Jimmu downwards, and in so doing they have been followed with but little reserve by most Europeans."⁹

Before leaving the subject of the sources and their reliability it seems pertinent to inject a point anticipatory to the discussion of the place of emperor worship in later Shinto. Griffis remarks, in discussing the transformation of Shinto from a worship of many "Kami" to the practically exclusive worship of emperors: "In short the Mikado tribe, or Yamato clan, did in reality capture the aboriginal religion and turn it into a great political machine." It occurs to the writer that whatever conscious intent may have animated the emperor, the practical effect of the Kojiki and Nihongi has been to center the ancient faith not around the gods but around the emperors, and that what we find in later Shinto development is but a return to its early genius as expressed in these writings,—the practical dropping out of the gods even as the Kojiki and Nihongi drop them out when their purpose of giving a divine ancestry to the imperial house has been fulfilled and a following thereafter of the fortunes of various emperors and their courts. The real capture of the aboriginal religion was made in the capture of the literature, not in rescuing a dying faith and putting a new content into it, but in the persistence of the vital, practical form it contained when the shallow silliness of its myth had been burned out by the fires of competition with

⁹Op. cit. p. 53.

the Confucian ethics and Buddhist "salvation". Using the technical language of the Christian theologian, Shinto furnishes theology, Confucianism, Anthropology, and Buddhism soteriology. The average Japanese learns about the gods and draws inspiration for his patriotism from Shinto, maxims for his ethical and social life from Confucius, and his hope of what he regards as salvation from Buddhism.

II. THE POPULAR CULTUS.

In his "Introduction to the Kojiki" B. H. Chamberlain says: "The first thing that strikes the student is that the religion of the Early Japanese was not an organized religion. It had no body of dogma, code of morals or sacred book of authority. What we find is a bundle of miscellaneous superstitions rather than a co-ordinated system."¹⁰ "The objects of worship were of course the gods—or some of them. * * The people offered the things by which they set most store."¹¹ "With but one exception, the Records do not give us the words of any prayers. * * The sacred rite of which most frequent mention is made is purification by water."¹² "Notable features conspicuous by their absence are: Deluge, earthquakes, star worship, incarnation and transmigration."¹³ To this Underwood practically agrees. Disappointed in his effort to read a pure monotheism as the earliest known faith of Japan, he reluctantly says that, "we seem to be hedged in to the theory that the prehistoric faith of Japan (the background of Shinto and Shinto itself) was a polytheistic nature worship."¹⁴ This all amounts to saying that what came to be called Shinto is a general term covering all the religion there was in Japan at the entry of Confucianism and Buddhism. Hence we need look for no founder of Shinto, no developed history, no formulated theology.

¹⁰*Op. cit.* p. 55.

¹³*Ibid.* p. 60.

¹¹*Ibid.* p. 57.

¹⁴*Religions of Eastern Asia.* p. 49.

¹²*Ibid.* p. 58.

The original and supreme shrine of Shinto in Japan is that at Ise, and there are few pure Shinto shrines. Here the great national patriotic fervor finds its expression in loyalty to the reigning house. There are Shinto shrines elsewhere in the empires but they are often covered over and absorbed in Buddhist temples. The Shinto priests are officially officers of the state, the cult is supported by the state and officially is not a religion. Shinto shrines are built of unpainted wood, indicated by an emblem, the torii. Inside the shrine may be a mirror, a wand with strips of paper hanging from it indicating the presence of the spirits, and little else. The worshipper washes his hands at a fountain, pulls a rope which rings a bell to wake up the spirits, claps his hands, drops a coin in the box and after making his requests—if any—passes on. There is no body of belief, code of conduct, set ritual. In this phase of Shinto there is nothing to hold the faith of a people, and it did not hold it. However, the element of emperor worship did hold the nation and holds it to-day. This phase of Shinto centers in the ceremonies at Ise where the sacred object of veneration is a mirror with which the gods enticed the sun-goddess—ancestress of the emperors—from her hiding place and restored light to a darkened world. This sun-goddess is called Amaterasu-o-mi-kami and is the greatest of all the beings in the Japanese pantheon. In brief, the story of the Japanese myths recounts that after several courses of unimportant deities had been passed, two beings, Izanagi and Izanami, descended to the island they had created by stirring the brine of the sea with a spear from the bridge of heaven. They then begot islands, people, trees, etc. One goddess in the course of their descendants was the sun-goddess. Angered by a prank of her naughty brother she shut herself up in a cave from which she was enticed by beholding herself in the marvelous mirror still preserved at Ise. From her in due time was descended the first Japanese emperor, Jimmu-Tenno (660 B. C. ?) from whom have

descended all the succeeding emperors of Japan in one unbroken line.

The deities of Shinto are countless. Though not so numerous as the spirits of Korea and China they are almost numberless. The lesser and greater objects of nature are conceived as being alive and so become the objects of worship. It is thus evident that Shinto is chiefly an animistic nature worship. Into this, as intimated above, there entered from China the general idea of ancestor worship, which linked itself up with the deification of the emperor. However, the emperor was already held in esteem as an object of worship because he—and also all the Japanese—are descended from the gods, but these gods are nature powers and hence the origin of emperor worship is to be traced not to ancestor worship, but to nature worship.

Among the early Shinto “Kami” may be mentioned the earth, the mountains, the sun, the sea, rivers, rain, sacred wells, the wind, fire, trees, serpents. There were phallic gods, a house god, deified qualities—such as growth or production—and an endless pantheon too numerous to tabulate. An interesting feature of Shinto is that certain gods have doubles—“mitama”—and the “mitama,” not the “Kami,” may be represented in a shrine by some material object which is called the “shintai.” There are, however, practically no idols, though it is quite likely that among the ignorant the “shintai” are actually worshipped. Shinto practically ceased to exist when the clever Buddhists convinced the Japanese that all the “Kami” of their native faith were but Bodhisattvas whom the Japanese had been worshipping in ignorance for many centuries. This violent accommodation seems to have been swallowed whole by the Japanese and Buddhism thus swallowed Shinto except as to the worship of the emperor, and there seems little probability that this, the one permanent contribution the Japanese have made to their own religious life, will soon

disappear. It may be merged eventually into a deification of the State rather than of the person of the emperor, but even this modification will be long in coming. The resultant of the mixture of Buddhism and Shinto is called "mixed" Shinto or "mixed" (Ryobu) Buddhism. It is everywhere current and may be easily mistaken by some for original Shinto. Pure Shinto is alive, and in recent times has been ardently advocated by Japanese nationalists, only in the form of emperor worship, but it is extinct in its original form of the worship of many "kami." Some observers seem to fail in making the distinction between this mixed religion and the original religion of the Japanese, and hence erroneously report large numbers of Shinto shrines. Another common error is to describe Shinto as containing a large element of ancestor worship. This, too, is incorrect. There was no ancestor worship in early Shinto. The general idea of ancestor worship came to Japan not through self-development, but through racial contact with China, so that the average Japanese is Confucian in his general ancestor worship. However, this original Chinese idea found a degree of preparation for itself in the Shinto idea of loyalty to the reigning house. One would not be far wrong in saying that the Japanese are Confucian in their general ancestor worship and yet are pure early Shinto in their devotion to, and worship of, the representative national ancestor, the Mikado. This situation is well summed up by Aston in his statement: "Shinto, which has been described as exclusively a cult of ancestors and deceased sovereigns, has in reality little of this element. It is in the main a worship of nature. * * * The worship of ancestors in Japan is an importation from China, and has no place in the older Shinto. When a modern Japanese says that Shinto is ancestor-worship, he is no doubt thinking of the "ujigami" cult, which unquestionably formed an important part of it."¹⁵

¹⁵Article "Shinto" in Hastings' Encyc. of Religion and Ethics.

THE SPIRITUAL TEST OF SPIRITUAL THINGS.

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To say that spiritual things must be tested by a spiritual standard sounds like a truism, but if Christendom had observed it, its whole history would have been different. Paul said that it was the very thing which the natural man was unable to do. And there were more natural men than spiritual men about. There always are. Even this is not the main trouble: the main trouble is that there is so much of the natural man in all of us. We so often want to find an exchange that will give us the value of our spiritual treasures in material things. By "natural man" Paul meant the man without any keen spiritual discernment, who is content to adopt the ordinary worldly standards, who values things in the terms of the market, or, at best, in moral and intellectual terms. The natural man would have persuaded Paul from obedience to his heavenly vision on the ground that his new religious attitude would put him out of countenance with his own people, create a great disturbance in his world, plunge him into many miserable circumstances and suffering. He would add the plea that it was wiser to live in harmony with one's own surroundings, for his people were leading good moral lives, were intelligent, studied literature, developed a highly intellectual life, and were also religious. Paul's answer to all this was: "I have seen higher things, and I belong to them. I must belong to them if I am to realize myself. By comparison with them, all treasures are dross, all privilege is a loss, all wisdom is folly." Paul's new treasure did not commend itself to the judgment of the natural man because the latter was not applying to it a spiritual test. He was so used to the other standards, the commercial, the intellectual, and the moral standards of his time, that he could not appreciate the exaltation of the

truth, could not breathe on its high altitudes, had no scale for its weight. By the natural man is not meant the bad man. Indeed the strength of the natural man often is his decency and his respectability. He may be highly respected in commercial circles, he may be semi-adored on the Exchange, he may be a fair and useful citizen, on the Town Council he would always want good value for the tax payers' money, he might get quite a lot of votes at the election because he was not sentimental on the question of education, he might be an indulgent husband and father, and a respectable professor of religion. The natural man would often be not at all bad to live with, provided you did not want anything of a very high spiritual order. The natural man may be a good worldling, and pretty satisfying so long as your spiritual eye is not open, so long as you have not seen that higher and finer world which unfolds to the vision when one receives the Spirit which is of God.

The great curse of Christendom has been the intrusion of the natural man into the spiritual domain, bringing his own scales and standards and tests with him. For centuries Christianity was recommended to the people of this world as a means of escape, from a material hell, as a means of winning a material heaven. Every time the message was punctuated with threats of punishment and promises of reward. The essence of the old hell was not the inner degradation of soul which would have been a spiritual test; the essence of heaven was not inward purity, clearness of vision, which again would have been a spiritual test. The best minds of Christendom undoubtedly saw beyond, and appreciated the higher spiritual reality. There have been such people in the Church in every age; there never were ages so dark that no one was capable of vision. But the popular message exchanged the spiritual values of the kingdom of God into the lower currencies of the kingdoms of the world.

Nor are we free from that yet. The question is still

asked: "Does religion pay?" A man in America who was prominent in Sunday School work, and known as a leader of religious life over a large area, spoke to me in the most enthusiastic manner about religion as a means of getting on in business. He gave me a pamphlet in which he was recommending religion to young men as the best means of getting on. He was pointing out to them how leading millionaires and big business men of America had all been religious people. He told me that this view was very necessary to put to young people, and that it would win many of them to Christianity. He did not even see that it would not be Christianity to which they had been won. Real Christianity cannot be seen from that angle.

Missions even, have often been advocated in the same way. Traders have been asked for money in their own interests, because missionaries would open up the possibilities of trade with native races. And not a few religious people, in a somewhat less glaring way have expected that because they were religious God would prosper their business. Probably the Old Testament has something to do with this. Jacob, one of the patriarchs, does not hesitate to enter into a bargain with the Almighty, and to submit his terms for good treatment. The Book of Deuteronomy promises to those who will be faithful to Jehovah blessings in the basket and blessings in the store. And also utters the most terrible cursings on those who break the law. The Old Testament had no future heaven or future hell to threaten or to promise, but it had rewards and punishments here and now. It is true that the highest minds in the Old Testament saw beyond these things to the real value of the spiritual life, but the prevailing religion was largely dominated by the theory of rewards and punishments, i. e., by the translation of the values of religion into the values of the world. It is necessary to emphasize the truth that spiritual things must be spiritually tested.

But does this mean that spiritual things have no value

for material conditions? Are we wrong when we say that Christianity, when it is effective, will transform the present world? When men generally come to possess the spiritual qualities of justice and truth and love, all sorts of material conditions will be altered; there will be no slums, no war, no industrial unrest, no poverty, no superfluity of riches. Are we not right in saying that religion is not good enough if it does not bring about earthly improvement and betterment of this world? Is not this, then, the material test for spiritual religion? There is no doubt that a true religion will be reformatory upon all wrongs in the material conditions. But this is not the same thing as to say that we can test the value of religion either for the individual, or even for society, by what happens to the individual or the society in the conditions or events of life. Suppose the general improvement and material progress which we have witnessed in means of transit and other things, various kinds of comfort in the home and out of it, better facilities for education, comfortable railway trains, the motor car and the telephone, and all the other things so much appraised, could be attributed to Christianity, they would be no proof at all of the value of Christianity on the spiritual plane. It would not follow that the people using these things were more Christian than the people who had never seen them. Of course, these things are not owing to Christianity, but if they were, they could be no test of its spiritual value. If the Christian Church were able tomorrow to abolish all slums, to establish perfect justice throughout the industrial and commercial world, and get rid of all war, even all this would not be a test of the quality of Christianity so far as it is an outward thing—it would only be a test so far as it was found to mean that in the very heart of the people justice and love and brotherhood had become spiritual realities. If all the world became peaceful for the sake of mutual self-interest, from the belief that everybody would be better off materially, we

should be glad of the peace, but it would not be a real spiritual gain; it might be a very empty world. It might be in a hundred ways a very selfish world. It is conceivable that some day we may clear away slums and do away with war as a matter of good business, and in order to improve our material conditions. That would represent a great gain in common sense, but it would not be the measure of any real spiritual progress.

Think, again, of the matter in relation to the individual. It is impossible in the world as it is to-day to find in material conditions the exchange value of any spiritual principle of possession. It always has these values, but we cannot measure them, and, if we could, we should not find them a true test of any spiritual principle or possession. A mother's love e. g., has value of a material kind for her child and for her home. Given the ability, it will mean that the child will be properly cared for in a physical sense, and the home will be properly managed, and made comfortable. The absence of these things might prove that love was not there; but these results, even if they were the results of love, would never be the measure of that love, nor its final test, would not in any sense be an adequate standard of judgment. Nothing could be that but love itself. Only those who have a similar love could really appreciate the love of that mother. The condition of spiritual discernment is spiritual possession.

Again, goodness has no doubt some relation to success or failure in external things. But in this world, there are so many cross currents, that it is impossible to fix the relation with any sureness. Goodness may have its reward in the market, but it may fail of its reward in the market just as easily. General society may be in such a condition that a very high type of goodness would really be penalized. It may be in such a condition that roguery can secure, at least for a long time, great gain. We cannot fix the relation between spiritual character and material

conditions for the individual in the world as it is now, or is likely to be. We cannot find the equivalent of devotion to the highest in worldly comfort or success. This is why in the New Testament, for the most part, there is no earthly inducement held out to recruit men for spiritual discipleship. Nor has the Christian preacher today any right to try and win men to the Christian religion on promises of worldly success and worldly comforts of any kind.

Jesus did not want men following Him for loaves and fishes; let them face the bearing of the cross. When Paul wanted Timothy to stand by him, he promised him no good things of the world, but invited him to suffer hardship with him for Christ's sake. What would the reward be for suffering hardship? A good conscience, the knowledge of having lived a satisfactory life, of having done his best, and the companionship of Jesus Christ. The true reward of love is love, not even a return of love from the object of it, but the love itself. This is why Walt Whitman says that no love is unrequited—it requites itself, pays as it goes along. And the real reward of spiritual religion is more power to discern spiritual things. The Christian preacher should use no lure of sugar-plums in this world or the next. A Saracen woman on the streets of Damascus carried in one hand a pan of fire, and in the other a jug of water. Asked what she meant by these, she answered; “Burn up Paradise, and put out the fires of hell, that man may do good for the love of God.”

The value of religion must be found in the spirit; the worth of Christ must be demonstrated not in the incidents of the journey but in the quality of the pilgrim. The incidental may be a crown, it may be a cross; it may be flowers, it may be thorns; the earthly end may be a peaceful passing or it may be a Gethsemane agony or a Calvary martyrdom; but be these as they may, the essence of life will be the realization of God, a glorious heightened being, and a sense of eternal things.

JESUS.

Some Interpretations of Him and Some of His Own Saved People.

BY CHARLES HARRIS NASH, D.D., GREENSBORO, N. C.

“Thou shalt call His name JESUS! for it is he that shall save His people from their sins.” Mt. 1:21. There cannot be any perfect interpretation of Him because of human imperfection and the imperfection of all human languages and all human understanding. God, in His own omnipotent grace-love illuminates and reveals His own essential spiritual, eternal saving truth in His Son to His own people by His Holy Spirit. “God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” II Cor. 4:6.

I. *An interpretation of Jesus was made to Mary by the angel Gabriel.* “Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And he came in unto her, and said, Hail, thou art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be, and the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee,

and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. And behold, Elizabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word, and the angel departed from her." Lk. 1:26-38. This chosen "daughter of grace" does not understand this first grace greeting, but is thoroughly agitated and terrified at the declared presence of the Lord, and tremblingly asks herself what the salutation of Gabriel really means. "In accordance with its *whole tenor*, raising her to so high distinction, the greeting was to her enigmatical," (Meyer). To calm her fears the angel prince says, "Fear not, Mary," and then announces the most marvelous grace for the virgin and the transcendent birth miracle of time and eternity, the supernatural conception and birth and name of her first-born Son, who shall be a great King whose reign over the chosen people of God shall be endless! Utterly amazed and perplexed, she humbly pleads with maidenly purity and modesty, "How shall this be, seeing I know not a man?" His being called "Son of the Most High" was not intended to reveal Him then as the Eternal Son of God. Then the angel declares in his final interpretation the Divine generation of her Son in the human embryo in Mary's womb by the Holy Spirit, concluding with the words, "wherefore also the holy thing which is begotten shall be called the Son of God." The great interpreter, Meyer, rejects the above inspired announcements of Gabriel in the Word of God recorded by Luke as *unhistorical*. Because of Meyer's great influence it seems wise to examine the ground of his rejection of Gabriel's announcement. In commenting on Lk. 2:50, "and they

understood not the saying which he spake unto them'', concerning the words of Jesus to Mary and Joseph, "How is it that ye sought me? Knew ye not that I must be in my Father's house?" Meyer says: "If the angelic announcement be historical, it is altogether incomprehensible how the words of Jesus could be unintelligible to His parents." Meyer must have interpreted Mary's understanding of the words "Son of God" as used by Gabriel to her to include what Jesus meant when He spoke of God to Mary and Joseph as His "Father" in Lk. 2:49. The angel Gabriel, in his interpretation to Mary, in Lk. 1:35, gives the reason and ground for calling her son "the Son of God" in the following words: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." His interpretation is limited to the statement of the Divine creation of the physical, human embryo in the womb of Mary, which she could understand, and did believe then, and knew later by her experience of the birth of her child. The time had not come to interpret Jesus to Mary, or any one else, as the Eternal Son of God, equal to the Father in His spirit, essence, nature, being. If such a claim had been made of His Sonship then, His earthly ministry would have been very much shorter. About thirteen years later, under most extraordinary conditions, and wholly changed circumstances, and when His own conduct to Mary and Joseph was so perplexing and amazing, when He spoke of God as His "Father" it had clearly a far deeper meaning as "Son of God," that Mary and Joseph could not then immediately understand. Mary would most naturally understand that the greatness of her Son as announced by Gabriel to her as the King and ruler of the Jewish people, sitting on the throne of David, would be the greatness of military genius and superior human

power of government, of permanent duration through His descendents. She would understand that by His superior character and wisdom and power He would have and keep the rich blessings of His God, to whom He would be then eminently "the human Son of God", for the Jews called God their "Father." Gabriel did not interpret His Kingdom as a spiritual kingdom. The interpretation of the angel prince was properly limited to the capacity and needs, of Mary *then*, and the allwise, benevolent special purpose of Jehovah *then*, from whom Gabriel came. Mary, like the rest of the Jews, looked for only a great and glorious human Messiah. To the present writer it is altogether incomprehensible how Meyer could so sadly misinterpret the announcement and the interpretation of Gabriel, to Mary, and misinterpret her understanding of them to include the greatest truths and their interpretation of the deity of Jesus that were given to Mary and others much later, in the allwise plan and benevolent purpose of God, according to the needs and capacities of His people to receive and be benefited by them as variously given later.

II. *An Interpretation of the Faith of Mary in receiving the Word of God and its Interpretation through the angel prince, Gabriel.* The faith of Mary marks her as the transcendent Virgin Mother Queen of Faith of all the ages. She was thoroughly human. She was well born of pure Jewish blood and noble ancestry. She was highly intelligent, and well trained in the best home for her and best environment. Her natural characteristics by grace fitted her for the highest type of Jewish motherhood. She was by providential grace specially gifted and chosen for the highest honor and greatest service as the mother of Jesus, and strengthened for service and sacrifice required by her most devoted relation to Him. It is noteworthy that Gabriel, the strong hero prince of angels,

should be chosen by God for the special service of delivering the Word of God to Mary, the most highly honored mother ever born. Gabriel was twice sent to the great, wise, courageous, faithful prophet Daniel when in special need of wisdom in great crises. It was no mark of special or culpable weakness, that Mary should be thoroughly shaken and terrified by the sudden appearance and salutation of the glorious messenger from the presence of Jehovah. The most courageous Daniel was so terrified by his presence that he fell down on his face before Gabriel, sent specially to help him in his most needful crises. So agitated was she that his first words of great grace, "the Lord is with thee" failed to calm and reassure her. "Conscience makes cowards of us all" in the presence of a supernatural being from the world of glory. We fear judgment, or death, as we realize our weakness and shortcomings in contrast with the strength and glory of the messenger from God. After the announcement by Gabriel to Mary, of the birth of her great son, as the time of His birth is not given, her natural question, "How shall this be, seeing I know not a man?" is not a question of disbelief, or unbelief, or doubt, for she is not rebuked nor punished, as was Zacharias. With becoming virgin modesty, as she is betrothed to Joseph, she pleads in purity and humility and ignorance to know whether her son will be born at some distant time in connection with her marriage to Joseph, in wedlock. Then came the Word of God through Gabriel in the statements of the greatest miracle and test of faith ever uttered to a virgin. Then followed the word of encouragement about the fulfillment of God's Word to Zacharias in the six month's pregnancy of his aged wife, who had been barren, ending with the strong words: "For no word from God shall be void of power." Then, finally, the glorious, triumphant words of transcen-

dent faith of Mary—belief—trust—acceptance—complete surrender to God—“Behold, the bondmaid of the Lord; be it unto me according to thy word.” Her faith was superior to the faith of Zacharias, the father of John the Baptist, in its content, and its freedom from all disbelief in demanding a sign. His faith was limited to natural generation, before the old age of himself and wife prevented, natural generation. He had prayed earnestly for a son, but his wife was barren, and his prayer had not prevailed. When old age came he lost faith in God’s unlimited power and His favorable answer to his prayer, and ceased to pray for a son. Gabriel told him that God had heard his prayer, and would soon grant his petition and give him a son. He replied to Gabriel, saying, “Whereby shall I know this? for I am an old man, and my wife well stricken in years.” The angel replied, “I am Gabriel that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent, and not able to speak until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.” Mary’s faith went far beyond all age limits, and natural generation to the most transcendent miracle of direct Divine creation of the human, physical embryo by the Holy Spirit in her womb, and she immediately believed with all her heart the Word of God spoken through Gabriel, without asking for a sign, or asking another question, after she was promised the Divine miracle in her son’s generation.

Her faith stands out in shining glory in contrast with the secret mocking disbelief and lying of Sarah, the wife of Abraham, concerning the birth of her son Isaac, when Jehovah had repeatedly promised it should be. “And they said unto him, where is Sarah thy wife? And he said, Behold, in the tent.

And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind him. Now Sarah and Abraham were old and well stricken in age; it had ceased to be with Sarah after the manner of women, and Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my Lord being old also? And Jehovah said unto Abraham, wherefore did Sarah laugh, saying, shall I of a surety bear a child, who am old? Is anything too hard for Jehovah? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son. The Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh." Gen. 18:9-15. Some point out a discrepancy here, and show how the Bible contradicts itself, because elsewhere in Heb. 11:11-12, the inspired writer says, "By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and the sand, which is by the seashore, innumerable." At first Sarah disbelieved, and rejected the word of promise of Jehovah, because the age of natural child-bearing had long ago passed with her. She might have believed, up to the time of the age limit, that her barrenness might be removed by Jehovah, but now it was too late, and to her, naturally impossible, and in her heart she laughed the mocking laugh of utter disbelief! Then when Jehovah revealed His knowledge of her disbelief to Abraham, she became frightened, and lied! Then she became frightened and greatly humiliated at her exposure, and distressed, then repented and confessed her sins, pleaded for forgiveness, and received it, believed the promise of Jehovah, and received miraculous power to conceive and bore Isaac.

Many so-called discrepancies in the Bible will disappear for intelligent, unbiased students who sincerely love and seek the truth with open minds and honest purposes to obey it. It is not creditable to the intellectionality or character of some who hastily and superficially point out supposed discrepancies in the Bible, when a little more knowledge of the facts and more honest examination will show that the so-called "discrepancies" do not exist.

III. *An Interpretation of the absolutely superior Faith of Mary over the Faith of Abraham in promptness, steadfastness, and sacrifice.* It is not intended to disparage the greatness, character, and faith of Abraham, the founder of the Hebrew nation, but simply to interpret his faith and himself faithfully just as they are really revealed in the inspired word of God. He was justly called "the Friend of God", and "the Father" of the Hebrew nation. In Acts 7:24, Stephen says, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, get thee out of thy land, and from thy kindred, and come unto the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell." There are some instructive points of analogy, and some points of difference in the calls and answers of Abraham and Mary. Abraham was called to be the father of the Hebrew nation through his son Isaac. Mary was called to be the mother through her Son Jesus of the spiritual nation of true believers. Abraham was the father by natural generation and blood of the Hebrew nation. Mary was the mother through supernatural generation of her Son Jesus and by the Holy Spirit of those "who were born, not of blood, nor of the will of the flesh, nor the will of man, but of God." "By faith Abraham, when he was

called, obeyed to go out to a place which he was to receive for an inheritance; and he went out not knowing whither he went." By faith Mary, when she was called, obeyed to go out to a place in history which she was to receive for an inheritance, as the virgin mother of Jesus; and she went out, not knowing whither she went. The call to Abraham was personal, "Get thee out of thy land and from thy kindred." But Terah, Lot and Sarai went with Abraham "from Ur of the Chaldeans, to go into the land of Canaan, and they came unto Haran and dwelt there." "And Terah died in Haran." They were all Chaldean idolaters in Ur at first. By the ministry of the angel of Jehovah's great grace, seen and heard by Abraham alone, he turned from idolatry to obey and serve Jehovah. There is no recorded call of Abraham's father nor of his nephew, Lot, to go with him. He was called on to get out "from thy kindred." His disobedience reveals a serious defect in his faith. They "dwelt in Haran!" Not until the death of Terah did he go to the land of Canaan, and then, apparently in response to the *second urgent call*, which adds to the first call, "and from thy father's house!" "So Abraham went, as Jehovah had spoken unto him"; "God removed him into this land wherein ye now dwell," Acts 7:4. "And Abraham was seventy and five years old when he departed out of Haran!" How superior was the faith of Mary, seen in her prompt, immediate, obedient response to God's call, "Behold, the bondmaid of the Lord; be it unto me according to thy word."

The really great faith of Abraham most sadly failed on two occasions, showing a sad lack of steadfastness, and in his dishonoring Jehovah, with sad results to all concerned. "And there was a famine in the land and Abraham went down into Egypt to sojourn there; for the famine was sore in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarah his wife,

Behold now, I know that thou art a fair woman to look upon: and it will come to pass, when the Egyptians shall see thee, that they will say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee. And it came to pass, that, when Abraham was come into Egypt, the Egyptians beheld the woman that she was very fair. And the princes of Pharaoh saw her and praised her to Pharaoh: and the woman was taken into Pharaoh's house. And Jehovah plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, she is my sister, so that I took her to be my wife? Now therefore behold thy wife, take her and go thy way." Gen. 12:10-19. If he had obeyed promptly, would the famine and sin have overtaken him? A similar thing occurred later with Abimelech. No such lack of steadfastness of faith was ever seen in the life of Mary in any respect. She was steadfastly faithful unto life and service and death, in all her trials, which were many and great, peculiar, and finally the very greatest in her Son's death. We are too far away in time, space, circumstances and conditions to judge the degree of Abram's moral guilt, and too ignorant of all the facts to form a just and discriminating judgment, and we should resist the natural temptation to accept hasty, superficial impressions and allow them to become our judgment. The specific command of our Lord should be faithfully obeyed here: "Judge not according to appearance, but judge righteous judgment," Jno. 7.24. The inspired historian states the facts faithfully, but does not pass judgment on the degree of Abram's guilt, nor the punishment that he thinks Abram

deserves, and we should follow the historian's example. Abram was the product and victim of generations of idolatrous ancestors, his family, friends, associates, environment, habits, thought, scenes, standards, were the products of most degrading heathen idolatry and worship when Jehovah called him to His service and worship in a heathen, idolatrous land, as a stranger, and sojourner. The initial, obedient faith of the Chaldean Abram, who "when he was called obeyed to go out unto a place which he was to receive for an inheritance, not knowing whither he went," is worthy of high appreciation and praise. He went out of heathen, idolatrous Chaldea, but much of Chaldean heathen degradation went with him, and in him, naturally, adherently, and inherently. After the providential discipline of years as a sojourner in a strange land, surrounded by idolatrous enemies, dependent on Jehovah's protection and blessings, and trusting in his promises and covenants of grace, he and Sarai his wife were, at last, by abounding grace, in a condition to be trusted to have the child of promise, Isaac, without further delay. Then greatly grown in grace, Jehovah tested the old and now faithful "friend of God", and "by faith Abraham being tried, offered up Isaac: yea he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back," Heb. 11:17-19. Behold, the glorious triumph of long-suffering grace-faith given of God! Adhering and inhering Chaldean idolatrous degradation has been mastered, and cast out by the expulsive power of God's abounding grace-faith-love! "Where sin did abound, grace did much more abound!" Even in the great faith intentional sacrifice of Isaac by Abraham, "the father of the faithful", and the real, far greater

actual sacrifice of the virgin mother queen, Mary, the mother of Jesus, her faith shines forth with superior beauty and glory, by abounding grace Divine!

The writer does not mean to derogate in the least from the faith of Abraham in the final supreme test, and accepts every inspired word of his faith and Mary's faith at their full face value. A prayerful and discriminating study and comparison convinces him that in the single act of the sacrifice of Isaac, as commanded by Jehovah, Abraham reached the limit of faithful obedience, and would have actually slain his son Isaac, if Jehovah had not provided the substitute ram, and commanded him not to slay Isaac. Abraham really would have slain his own son for a burnt offering if permitted, or actually required, as Jehovah had commanded him to do, "counting that God is able to raise up, even from the dead." Simon, in the Spirit, in the temple said concerning Jesus unto Mary, his mother, "Behold, this child is set for the falling and rising of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thine own soul," Lk. 1:34-35. Mary's faith sacrifices were actual, as well as intentional, and began when Gabriel called her in the Name of God, and she immediately responded by accepting the obligations and full responsibilities of services and sufferings that lasted as long as she lived. Her final words after Gabriel's explanations comprehended everything required of her when she said, with deep solemnity and earnestness of soul: "Behold, the slave-maid of the Lord; be it unto me according to thy word." Lk. 1:38. The promise of miraculous motherhood, was then a secret for her alone—Jehovah's secret—to be revealed by Him alone to His chosen few when He chose to do so. It meant to her that her reputation for chastity with many would be destroyed. It meant to her that she would lose

her espoused husband, Joseph, unless Jehovah should miraculously save him to her. It meant that she would be made a public example, and punished and cast out of the synagogue and out of all decent society, unless Jehovah should miraculously deliver and protect her! What transcendent faith this pure, modest, Jewish maiden must have had to sustain her in this most profoundly delicate and peculiar and trying situation! "The sword" began very soon to pierce her soul very sorely, and continued to enter deeper and deeper as time passed, and as she and her Son served and saved and suffered! What mother and son could ever love and suffer for each other as Mary and Jesus did in their transcendent nobility, purity, unselfishness and perfect devotion to each other in their home and family relations, and in their deep and constantly growing spiritual relations, as He gradually and finally interpreted Himself to her as the Son of God, and "the lamb of God that taketh away the sin of the world", whom the father revealed to Mary by the Holy Spirit! What transcendent sacrifice of sacrifices of faith was Mary's, when "the sword" had entered deep into her own soul, as her Son-Savior, son of man—Son of God,—substitutionary sacrifice for sin hung, in five-fold agony—body, mind, heart, soul, spirit on the criminal's Roman-Jewish cross-altar! Then hell opened wide her mouth and vomited forth her concentrated, uttermost blackness of darkness for three hours, and age-long stores of hell's dynamite exploded, bursting asunder hills and rocks of everlasting granite, and causing the earth to rise and fall and shudder and quake and tremble and quiver! Then the profound, sudden silence, and outflash of the blinding sunlight! Then the deep, hoarse, loud cry of Mary's Son, "My God, My God, why didst thou forsake Me?" Then the sword passed through Mary's soul!

IV. *An Interpretation of JESUS "In The Things of His Father."* "I must be in the things of my Father,"*

* See Special Note at end.

Lk. 2:49. The next day after the Passover week spent in the Holy City the caravan for Nazareth started very early in the morning on the return journey. Supposing that the boy was in the company of kindred and friends, no search was made for him by Joseph and Mary until that night. They could not find Him then. Anxious and nearly or quite sleepless that night, Joseph and Mary started very early the next day for the Holy City, to find Him. On the third day they found Him in a synagogue in the inner court of the temple, "sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers and when they saw him they were astonished:" Lk., 2:46-48. As soon as the teachers had left the Synagogue Jesus turning saw His mother and ran to her with flushed face and shining eyes. They tenderly embraced and soon His mother gently said, "Son, why hast thou thus dealt with us! Behold, Thy father and I sought thee sorrowing." And He said unto them, "How is it that ye sought me? Knew ye not that I must be in the things of my Father?" "And they understand not the saying which he spoke unto them," Lk. 2:46-50. We are most deeply indebted, and should be most profoundly grateful to God for the gift of Luke as the inspired writer of the Evangel that bears his name. The abounding grace of God is seen in His choice and equipment of Luke for writing the greatest world-wide-humanity-Gospel in the deepest, broadest most comprehensive all-sinner-saving spirit of Jesus Christ. He was a highly intellectual, cosmopolitan Greek, of deep and broad general education, and additionally had the high standard, scientific education of the physician required under the strict Roman Emperors. The close, confidential, self-denying knowledge of all classes of sufferers, bodily, mentally, and morally, gained in the homes of his

patients, would reveal "the exceeding sinfulness of sin", and the supreme need of the Savior. His extensive travel, and life in the large centers of influence and rural districts, in the pursuit of his calling, and as Christian worker, teacher, preacher and organizer, would enable him to secure invaluable personal testimony from all classes, and many important current manuscripts of great value. His gentle, magnetic, unselfish, loving, patient, tireless, enthusiastic, courageous personality won for him the richly deserved praise as "the brother whose praise, is in the Gospel throughout all the churches." Paul calls him, "Luke, the beloved physician." He had ten or twelve years of intimate and invaluable association and service with Paul, and was the only one who ministered to Paul at the risk of his own life at Paul's martyrdom and tenderly buried him. This is the most superbly equipped historian, who, inspired by the Holy Spirit, wrote the absolutely finally confirming Gospel of Jesus Christ directly to his own special, eminent friend, Theophilus, but to him also as a representative in the broadest sense of every human being, Jew, Greek, Roman, white, black, brown, yellow, mongrel, "unto the uttermost part of the earth!" Luke wrote his most orderly, logical Gospel after the most comprehensive, thorough, painstaking, laborious, microscopic, spiritual x-ray, prayerful, profound examination and study of all the sources of knowledge, oral and written, and every word he wrote is absolutely trustworthy. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Heb. 1:1-2. More than four centuries have passed since Jehovah spoke to His people in a prophet! In the thirteenth year since the birth of His Son, God speaks to His people in His Prophet-Son in Jesus. Seventeen more years shall pass before He shall again

speak to His people for record in His Prophet-Son! If Jehovah spoke words of most profound and significant importance to His people through the young child Samuel to Eli when necessity required it, are not the words and acts of the youth, His Son, Jesus, worthy of our profound and most prayerful consideration, when He said He must be "in the things" of His Father? The previous week Jesus had become "a son of the law," "a child of the commandment," and had assumed some of the duties and obligations of Jewish manhood in regard to the public prayers, fastings, wearing of phylacteries, and other formal public duties required of a well trained, religious, Jewish youth in his thirteenth year. He had a sinless human nature, lived a sinless life from His birth. He had been a perfectly devoted son, and foster son, rendering perfect obedience to parental authority. With perfect body and mind, thoroughly trained religiously by precept and example, He was a model son, strong, vigorous, energetic, healthy, and performing industriously, faithfully and efficiently the necessary duties required of Him in a Jewish home of poverty. He was generally regarded then as the son of Joseph. A few only to whom God had made special revelation knew the secret Divine origin of His generation and birth.

The character and faith and conduct of Joseph towards Mary and God are transcendently beautiful in his trying experience. "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privately. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear

not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call His name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded Him, and took unto him his wife," Mt. 1:18-24. The "righteous" Joseph, when he discovered Mary's condition, the secret of which she could not explain to any one, but must trust to her God to reveal it to Joseph, to save her from public disgrace and loss of her husband and others, determined not to expose Mary publicly. His righteousness led him to believe that she was probably the victim of superior physical force, as women were then regarded by many as the inferior slaves of men and could be forced to gratify the lustful passions of men, especially if the woman was poor and unprotected. Joseph well knew the purity, piety and modesty of Mary, his betrothed wife, and his faith in God and obedience was most richly rewarded in his possession of the most highly honored mother of all time. She was never an object of worship, nor should she ever be called "the mother of God." God is Eternal. During the Passover week, Jesus, as "a son of the law," was discovered by eminent teachers to possess most extraordinary insight, understanding, and enthusiasm concerning the Word of God far beyond His years. Such transcendent, brilliant gifts, indicated matchless genius of the highest order, and most naturally some of the really great and wise teachers began to ask themselves and each other whether Jehovah was not supernaturally with this most deeply spiritual and wise youth, who might

be even a young prophet of Jehovah with special messages of blessing for his people from Jehovah! So they consulted earnestly together and finally decided to request Jesus, just as the caravan was starting to leave the Holy City, to remain and meet with them informally in the synagogue and talk further about the word of Jehovah. Jesus, deeply and mightily constrained by the Holy Spirit, responded at once to the Father's call to the supreme spiritual need of the hour and matchless opportunity, and immediately, for the time, ignored the authority of Josph and His mother, and entered fully into the spiritual and eternal special service "in the things" of His Father. For three days He devoted Himself exclusively to the service in the fulness of the Spirit. Among the large group of distinguished teachers present, Jehovah by the abounding riches of His grace, mercy and love, would have some of His chosen few prepared by His spirit to receive, believe, obey and teach His Word spoken in His young Prophet-Son JESUS. The fulness of time had not come when Jesus should interpret Himself verbally as the Eternal Son of God to them, but there were doubtless occasions when there would be most impressive outflashes of Divine wisdom, grace, power and yearning, saving expressions that would reveal Jehovah's presence in His young Prophet, to deeply impress, convince of truth and convict of sin!

No topic is revealed. We may not know. Yet we may be sure that the topics were of supreme, vital, spiritual, eternal values! During the Passover week Jehovah's great salvation of His people from Egyptian slavery, and the deliverance of the first-born by means of the blood on the door-posts and lintels would fill the minds and hearts of His people, and arouse their hopes for deliverance from the idolatrous Roman bondage under which they then groaned in deep-

est humiliation and shame! Was not the Passover typical and prophetic? Did not Jehovah in His prophets promise His people another greater deliverance? Was not the time of fulfillment drawing nigh? Whatever the topics discussed were, as ever later in His public ministry, His declared purpose was "to seek and to save that which was lost", to save sinners of every nation—sinners of every kind, "dead in trespasses and sins," with the glorious spiritual, eternal salvation by grace of the Triune God, Father—Son—Holy Spirit. The only salvation that ever was—that ever could possibly be, from the sinful nature of man, from the nature of God, from the nature of sin, was, and is, and ever must be, salvation by grace through faith! "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should glory. For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them," Eph. 2:8-10.

"That which was lost" included individuals given up as hopeless sinners, whom Jesus saved, but it also comprehended in its most direful inclusiveness, as lost, even the very doctrine of salvation by the grace of the Triune God, Father-Son-Holy Spirit! What was the salvation taught by the greatest teachers of Jehovah, then including Hillel, Gamaliel, Nicodemus, and many or all others, whom the youth Jesus probably faced those three days, and later to the end of His earthly ministry? Saul of Tarsus was the most gifted disciple of the greatest teacher of self-salvation by works of the law known then, Gamaliel! How could anyone better represent the everywhere widely taught graceless salvation by works of the Jew by the works of the law than Saul of Tarsus, who said of himself, "touching the righteousness which is in the law, found blameless," Phil. 3:6. When Nicodemus "the teacher," by night came to Jehovah's Prophet, Jesus, at-

tested by signs that thoroughly convinced him and others whom he represented that Jehovah was with Jesus, and Jesus told him that God's salvation was wholly by grace-gift through faith in the Son of God and by the freely given Holy Spirit in regeneration, he not only did not believe in the need of it, but believed it wholly impossible! Surely the young Prophet-Son, Jesus, would give a powerful spiritual light in such darkness, seeking and finding and saving and teaching the lost doctrine of salvation by grace in the Word of God, in the typical, prophetic voice of every sacrifice, to which their ears had grown deaf! Surely He would remind them of Isaiah's Messiah—the antitype of every animal victim on every altar! Surely He would speak of the infinitely superior eternal spiritual deliverer from sin and everlasting death! He must be “in the things,” spiritual and eternal, of His Father, as in the very atmosphere of His life itself! He must have given them His very best light-life at His first great opportunity, and His last recorded opportunity for seventeen years! His youth and spirit would prevent their jealousy and envy, in the absence of the crowds, later. Then, late on the third day after Mary and Joseph joined Him, He must explain His conduct, heart-breaking to His mother and foster-father. Only one thing could or would lead Him to break the heart ties of His personal presence that bound Him to His devoted mother and His most noble foster-father by sudden unexplained separation for the three days—the supremely necessary spiritual things of His Father affecting the eternal salvation of the lost! He was there “to seek and to save that which was lost”—most essential truth, life, faith, love, God's own grace, the spiritual, eternal grace-salvation of the Triune God, Father-Son-Holy Spirit! She said, “Thy father and I sought thee sorrowing.” He replied, “In the things of my Father I must be!” “And they understood not the

word which he spake unto them." They were, all three, regarded as children of God by blood through Abraham because they were Jews. Mary and Joseph might be children of God by grace through faith. He gave them a new object of faith in Himself as the Eternal Son of God in Spirit by nature, in whose spiritual things He must live and serve supremely! Before His birth Mary had believed He was the human son of God begotten in her womb by the Holy Spirit, as told by Gabriel. Now she may believe, and ever remember the words of Jesus, though she may not understand them until later, when He may explain, and events and the Holy Spirit may reveal fully. Reader, the supremely important thing is not that you and I shall fully comprehend at once all that we want to know about these things, but the one great essential is, that having determined by grace to forsake known sin, we shall believe on the Lord Jesus Christ, the eternal Son of God, "who His own self bare our sins in His body on the tree!"

*SPECIAL NOTE.

The reader may naturally and properly ask why the writer changes the translation from both the "King James" and "American Revisions" which have, respectively, "About my Father's business," and "In my Father's house," when those translations are made by so many eminent scholars? This writer does not mean to boast of his humility, but must in simple justice and sincerity say that he disclaims any special scholarship equal to that of the great revisers, having been a busy pastor for many years. In simple justice to the memory and teaching of his two transcendent Greek teachers, Drs. Herbert H. Harris and John A. Broadus, who taught him to do his own translating of God's inspired Word prayerfully and thoroughly, he is constrained by conviction to

substitute the translation, "In the things of my Father" for those in the "King James" and "American Revisions." The American Revisers say in the margin, "Greek, in the things of my Father." That alone would justify the translation which this writer makes, and uses. If these words are the English words that translate strictly the Greek words, why should they not be given as the best translation of the inspired words that Luke wrote? If our Lord meant to say "In My Father's house," why did Luke not write, "ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου"? In Jno. 14:2, our Lord meant to say "In My Father's house," and therefore He is reported by John to have said so, John using those very words in Greek. This writer is convinced that Jesus did not mean "house", or He would have said "house". He meant "Things," and therefore He said "things." Luke, the thorough, accurate inspired historian wrote, "ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; τοῖς" is the dative, or locative plural form of the Greek definite article, and means "things," and not "house." "δεῖ" is an impersonal verb, and means imperative necessity. Jesus in lovingly explaining to His devoted mother and Joseph the cause and only possible justification for His most unnatural and heart-breaking conduct, says in most emphatic, interrogative form: "Did ye not know that 'In the things of My Father it is most imperatively necessary for me to be!'" It was not mainly or really a matter of house or location, but a matter of service in the eternal things of the Father's grace-salvation that His Son Eternal must be—the Incarnate Eternal Word—the light of the inspired Word—The Light of the World! No matter where He was they must not make their human relations supreme, and try to restrain or hinder Him in His transcendent, eternal, spiritual service of His Father! He reveals Himself to them now in a new object of Faith, God's Son in Spirit, in nature, eternal, and new, supreme spiritual consecration and life!

THE NEW MISSION FIELD; THE NEW MISSION MOTIVE; THE NEW MISSION METHOD.

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There is an unwelcome presumption in the title. Ten years ago, when the restrictions that had long forbade entrance into Afghanistan were withdrawn, we were told that the last door had swung open to missionary advance, and henceforth there might be unoccupied areas, but there were no longer new fields. Moreover, for many centuries we have been content to encompass the mission motive within the simple limits of Matthew 28:18-20. Is it possible that a more complete motive can be stated in these later years, especially in the face of the fact that under such a motive the missionary movement has become the most prodigious social, cultural and religious impulse in all history? Again we have accepted as the methods of the task the three simple steps: "make disciples", "baptize" and "teach". To alter or to add to this traditional statement of motive and method in the light of missionary successes may seem to some to be little short of blasphemy.

But a study of the history of the missionary movement will discover to us three things: first, that a new field does not always mean a new geographical area; second, that the motive of missions has been variously conceived in the different eras of its growth; and third, that the methods of missionary effort have been astonishingly varied. Changing conditions in old fields have often issued new challenges. New generations have brought new progress of thought and culture. Material wealth coming into the hands of Christians can totally change the aspect of long occupied areas. The British political domination of India, modern democratic ideals as they impinge on old social standards and get under the strata

of caste, have given new problems to the oldest mission field. Recent news from Central Africa tells us that the natives are getting prosperous, and real concern is felt for the future success of a hitherto remarkably successful work, because as Goethe said, "human nature can stand anything but prosperity". So it is possible for new fields to be opening all about us.

A sketch of the history of the motives of missions is very interesting, though somewhat melancholy. The original impulse came of course from Jesus Himself, and the universal character He gave to His message. He cut across race, and nation in His program, and His disciples, though slow to make the discovery, hastened to spread His enthusiasm for humanity after the days of Pentecost. A hope for His immediate return kindled this urge, but as He delayed, they began to find other reasons for the spread of their faith. Under Nero and Caligula they found the necessity of memorializing the Roman government lest they be exterminated under the suspicion of being organized for purposes of sedition, and there came into existence therefore the first apologetic motive. It wasn't long however before under Constantine the offices of Empire became the offices of the church in the unfortunate union of church and state. In the seventh century when barbarian hordes from Scandinavia and Hungary threatened the civilization of Europe, the missionary motive became that of saving European culture, and Ansgar, Boniface and others became the ambassadors of the gentle but terror-stricken Christians to the savage chieftans whom they won to the acceptance of the gospel and thereby saved Europe. 1010 saw the Crusade insinuate a motive of military conquest. From 1300 on, Spain and Portugal used the gospel as an agent of discovery. It was in the name of Christ and the Church that Columbus made his first claim of possession on the sands of San Salvador. When Britain became the mistress of the seas

she made the preaching of the gospel the occasion for expansive colonizing enterprises. Edward VI in his instructions to Sir Hugh Willoughby's fleet said, "The sowing of Christianity must be the chief intent of such as shall make attempt at foreign discovery or whatever is builded upon other foundation shall never obtain happy success or continuance". A keen sense of missionary duty marks many of the chronicles of English mariners. With the Reformation came a very feeble return to apostolic missionary ideals. The churches of the continent had to take some time to adjust themselves to the new missionary interest, and it was to fall to William Carey to call the Christian world back to the simplicities of the apostolic age, when he wrote his epoch making book, "An inquiry into the obligations of Christians for the conversion of the heathens". But we can easily see how eighteen centuries of missionary zeal drew from varied motives for its inspiration.

The same thing may be briefly said about the *methods* of these zealots. Simplicity itself marked the Lord's first missionary instructions in Luke 10:1-12. Unholy alliances with political powers, synodical wranglings, the timid compromisings of the seventh and eighth centuries, and the stupidities of the Crusades, must all be recognized as methods. Even the enslavings and murders by the Portuguese missionaries, of which the good Las Casas is the melancholy historian, the barbarities of the Inquisition and certain unholy leagues in the exploitation of new areas of wealth must darken the page that records missionary methods. Following the Reformation, came the return to a simplicity of method and the Moravians and other heroic bodies went to the very extremes of severity in living and in the proclamation of the message. And with the modern missionary era we discover education, medicine and other cultural agencies finding a very im-

portant place in the category of missionary ways and means.

If we can therefore find a situation in China to-day that is so new and far-reaching as to warrant our calling it a new field, we may also find the necessity for discovering a new motive, and a new method, and having done this we are living in an entirely new and challenging period of the missionary movement. Our most immediate task will, therefore, be to discover in China our reasons for our claim that it is a new field. We have long heard of the pig-tail wearing, rat-eating, baby-exposing barbarians to whom we were under duty bound to take a new tonsure, a new diet and a new chivalry from the civilized West. We cease to have interest any more in that aspect of China.

China is a new field because new soil has been broken up. In 1905 the old educational system was forever set aside. The reactions of this most revolutionary measure have been far too scantily realized. The chaotic condition in China to-day finds its explanation there. It meant a vast political change. Hitherto the officials had been the scholars, and the higher the scholarship, the higher the official rank. But when the classical scholarship, as a basis for office, was removed, it opened the way for the militarist who had more muscle than mentality, to assume the leadership. And politics became a scramble for power rather than the elevation of the scholar. Socially the reaction was not less deep. Under the old system the scholar ranged highest in society, and the soldier lowest. When the change came, it amounted to a complete inversion of the social order and to-day the soldier struts while the scholar starves. Religiously, it meant that the ethico-philosophical system that had held China together for thousands of years, the Confucian Classics, was displaced as the basis for scholarship, and the attempts since that

time to revive Confucianism have been the counsel of despair.

There followed of course, the establishment of another educational system, patterned on that of the West. Thousands of students going to Japan and a considerable number finding their way to America and Europe for study worked profound changes of thought among the ever growing educated class. With the universalizing of educational facilities the new ideas from the west and the new content of education gained larger and larger currency. The most immediate result of this was a simplification of the stilted, though undeniably beautiful classical Chinese. A new language had to be developed before certain western ideas could become current, and the younger generation of scholars fought a valiant fight against the older generation who saw the beauties of classic utterance give way before the new and vigorous colloquialisms of the Chinese "koine" with unutterable despair. And this simplification of the language has vastly increased the number of literates. Movements afoot to-day are producing literacy among the masses in a measure quite incredible to those who are uninitiated in the character of the Chinese script, and experts promise us that in twenty years China will be the most literate country in the world! This new vehicle for the spread of ideas is being crowded by every enthusiast and fanatic who has something to say. Penny tracts on Communism, Free Love, Education, The Soviet, Anti-Race Hatred, Religion and what-not, written in this simple vernacular, are to be had from the modern news-butcher on the modern train. In ten years it will not be true to say that it is impossible to have a powerful public opinion in China. Political propagandists have not been slow to capitalize this, and the extent of Russian and Japanese influence gained through this new medium to-day in China would be most difficult to estimate.

This is undoubtedly the basal reason for a new attitude of mind that has arisen. This attitude is characterized in the first place by a withdrawal of the deference that was for so many years accorded to the West. The unquestioning acceptance of the superiority of the West is gone. The world war produced a deep suspicion of the security of the foundations of a civilization and culture that could come so precariously near to destruction. Our wealth and power were revalued in the light of our behaviour. The white race was in peril of annihilation, Christians were wading in the blood of their Christian brethren, and everything elevated and forward-looking was forgotten in the orgy of slaughter. And of course our religion shared the suspicious questionings of our Eastern brethren. For years we had allowed an identity to be made in the minds of the Oriental which assumed that Western culture was Western Religion, that the Kingdom of Heaven was the United States of America! One Chinese said, "The only results of preaching the gospel in China for four hundred years was the displacing of idols with God, and the cultivation of the worship of foreigners". And long before November 11, 1918, we had forfeited the right to accept their "in excelsis gloria".

In the second place, this attitude of mind is expressed in the rising tide of nationalism. A new irritation is discovered at those things which the Chinese regard as retarding the development of China as a nation. The complete break-down of the Central government may not be the fault of the foreigner, but advantage has certainly been taken of it to extort concessions and privileges that otherwise never could have been secured. For foreigners live and carry on their business in China, whether it be commercial or religious, or purely philanthropic, under treaty rights, all of which are either capitalistic, militaristic or diplomatic in origin. Extra-territorial privileges, which make foreigners not only immune from police

control in China but also give them preferential rights over Chinese in the exploitation of areas of wealth, have kindled a rightful resentment to which they are coming more and more to give expression. Concession areas in large port cities have become the rendezvous for political intriguers and the asylum for traitors, by virtue of the fact that Chinese police cannot exercise authority over them. Other concessions in large unopened territories are the occasion for exploitation by foreign business enterprises and the enrichment of the foreigner, while the Chinese is stripped of his national wealth. That there should be a ever increasing volume of bitterness engendered by such obvious injustice is not surprising, and that there should be certain ardent nationalists who still seek to eject the foreigner from the continent of Asia is not altogether difficult of explanation.

In the third place, the past seven years have seen the rise of a new racial consciousness. China is echoing the slogan of the Japanese—"Asia for the Asiatics". A perusal of the utterance of James Monroe in 1823 which we have come to regard as our norm of international behaviour, will convince us—if we substitute "Japan" for "The United States of America"—that Japan has just as much moral right to proclaim a Monroe doctrine for the East as had President Monroe for the West. The undeveloped resources of the East are to remain the property of the Orient, rather than to be allowed to fall into the predacious hands of western nations. What of the outlet for excess populations? The fecundity of the oriental, coupled with the declining birth rates of the western countries are making a problem that must be solved. The white race owns four-tenths of the surface of the globe, and controls nine-tenths. What is this leading to? Alert oriental minds are seeking to discover the answer, and if an anti-white caste is given to their propaganda, it must appear to thoughtful people a most natural trend.

The balance of power in the next fifty years will be the balance of material wealth. Will it be held in the East by the Easterner, or by the Westerner?

Finally the new type of mind is characterized by an Anti-Christian movement. This is not the product of ignorant prejudice and fanaticism as was the Boxer uprising in 1900, but is rather the product of calculating intelligence, and is directed by the best minds among the non-Christians. It has had a very normal and interesting growth. In April, 1922 while the World Student Christian Federation was meeting in Peking there was an outbreak of anti-Christian propaganda which was intended to discredit the aims of the Peking gathering and the reasons which brought together such a large international representation. This was splendidly opposed by Christian leaders who rallied to the defense both of the Federation and the doctrines of the Christian faith which were under fire. About a year later, Dr. T'sai, then Chancellor of the Government University in Peking, a man of wide culture and real scholarship proposed that China needed no religion at all, and called on the Chinese to establish Aesthetics and the culture of the mind as the answer to their religious impulses. He further proposed that those engaged in teaching should not be allowed to be propagandists of religion as it is known in the West. This was eagerly seized on by the anti-Christian leaders and was given wide publicity. The proposal of the British government to return the Boxer Indemnity Funds for the purpose of financing mission schools inflamed the anti-Christians again, and although the British mission societies repudiated the proposal, seeing the ease with which it might be interpreted as unfavorable to Chinese National Education Movements, the idea became quickly current and the British were accused of seeking to establish themselves for imperialistic reasons in China. When the meetings of the China National Education

Association in Nanking, Tsinan and Kaifeng directed a great deal of time to the discussion of the place and motives of Christian education in China, the whole agitation assumed the character of an attempt to purge China of alien elements that were being introduced through an educational system from the West, that was established, maintained and administered by foreigners for the education of Chinese. So acute had the condition become that at Kaifeng in October, 1924, among other proposals, the following were passed in the hope that they would become law, and be enforced as soon as possible:

(After some general proposals regarding the conforming to Chinese regulations regarding standards of scholarship, wages, and general qualifications they went on to submit as follows):

Schools which are not qualified to register with the government should be closed after a certain period.

All celebrations and ceremonies in schools established by foreigners should conform to the regulations of the government.

Foreigners must not use their schools or other educational enterprises to propagate religion.

All schools and other educational enterprises conducted by foreigners should be transferred to Chinese control after a certain length of time.

From the time of the announcement of these regulations foreigners should not be allowed to start any new educational enterprises.

Preaching, religious teaching and worship should not be permitted in the schools.

The educational authorities should look after this matter. If any registered schools have religious practices, they should either lose the privilege of registration or be required to close.

The resolutions have not been quoted in full, but it is easy to see that these above are full of significance. They

undoubtedly express the feeling of a large number of Chinese educators throughout the country. Moreover, what is still more arresting is the fact that certain Christian members of the Board of Education assent to them, as being both fair and necessary, if China is going to be able to develop an adequate educational system for the Chinese.

It may be well to ask, in the light of the foregoing, at what this anti-Christian animus is directed. It is obvious that it aims at Christian Education. In its origin the Christian Educational movement was simply an attempt to give to a growing Christian constituency an opportunity for learning, and to produce leadership for the infant church. In the early days its superiority to the native system was soon recognized with the result that increased numbers outside the Christian constituency began to seek its advantages. English as taught by those to whom it was the native tongue was in great demand, and so mission schools began to enlarge their facilities and raise the grade of training in order to avail themselves of this larger field, which they regarded as a wonderful evangelistic opportunity. With the rise of a native educational consciousness, and the development of national educational institutions along the lines followed by mission schools it soon became apparent that a dual system existed, one native, for the Chinese and projected along the line of oriental adaptation for native needs, and the other exotic and supported by foreigners with large subsidies on hand for every need, and established for the purpose of propaganda, religious certainly, but—as said the Chinese—perhaps political and capitalistic too. Now it was a natural development of the nationalist and racial movements to contend that education is the function of government, and the hope of political and racial integrity in China. Therefore the foreign educational systems must either conform

or close, and the resolutions quoted above indicate what is meant by conformity.

Not only is this anti-Christian animus directed against Christian Educational enterprises as such, it is directed against Christianity itself. It will suffice to quote some of the things often heard in this connection.

Christianity is Western, and institutionalized on a Western basis.

It is dogmatic and unappreciative of the value of other religions and cultures.

It is the fore-runner of imperialism and foreign exploitation. (In support of this they call to our attention the fact that Germany secured her foot-hold in the far East in 1898 by claiming the port of Tsingtao as an indemnity for two murdered Catholic priests, and that Annam was secured for France in the same way. The idle boast of many missionaries that business has followed the preaching of the gospel all around the world, is turned by the astute Oriental to mean that it is the *aim* of the gospel to open up trade and they are perfectly right in repudiating what they know of Christianity if its only justification lies in the predacious business methods that have characterized Western business enterprises in the East!)

Christianity is unpatriotic. Missionaries disparage China in the attempt to make Christians.

There is much truth in what is said above, and we must confess it to our shame. It is easy of course for our opponents to wander into unreasonable accusations which can be easily answered, but at the same time there is sufficient truth in all they say to make us deeply sympathetic of their attitude.

What is the extent of this movement? Opinions differ as to its force and ultimate success.

It is a part of the student movement which for the

past five years has been the most powerful unit in the political and social life of the nation. It is allied with the Renaissance Movement which is in many respects similar to the movement in Europe in the centuries following the Middle Ages. It is sponsored by the National Education Association, the Young China Society and the Anti-Imperialistic Federation. It is creating a large Anti-Christian literature and several magazines, both monthly and weekly, are dealing with it. "The Awakened" is a daily supplement to the Republican Daily News of Shanghai devoted entirely to the movement. The headquarters are in Shanghai and there are four or five branch units in other sections of China. Each office maintains two branches, one for the investigation of Christianity and the other for publicity by lectures and publications which extend to every province in the nation.

This is perhaps the most subtle and determined movement against Christian propaganda that the church has witnessed in its history, in that it combines alert intelligence, racial consciousness, and a national emphasis in a very large degree. Those who take comfort in the fact that the violent reaction in Japan in 1890 against Christian education has largely spent its force, forget that the racial issue and the nationalist movement complicate and embarrass the situation in China in a way that Japan knew little of thirty years ago.

We have spent much time in the development of the idea that China is a new mission field. The need for this is obvious. Were the conditions there identical with those of 1870, or even of the Boxer days, we might be content to go no further with the questions of motive and method. But the situation as it exists to-day has been exacerbated within the past five years to the point that we must discover a new approach to China, or suffer unknown hindrances to our Christian program there in the next thirty years.

WHAT OF A NEW MOTIVE?

It has not always been easy to give an adequate statement of the missionary motive. And in stating a new motive for a new field it may first be necessary to ask ourselves if what we have regarded as great advance in China is as great as we have thought. We have sent hundreds of devoted men and women as the ambassadors of Jesus. We have spent millions of American dollars in equipment. We have won something over three hundred thousand to the Master. What is the ultimate motive of missions? Is it not to plant the gospel, develop leadership and personal responsibility so that Christianity can become autocthonous and self-supporting with the ultimate hope that the foreigner can retire when he has brought sufficient inspiration and impetus to enable the work to continue in its new soil, under native cultivation? If this is the ultimate aim, then what of our success? Do large equipments, large subsidies, larger and larger forces of Westerners indicate that we have even started on the way to its realization? Certain it is that our new motive will not be contained in any catch phrases that make slogans of motives. "A thousand missionaries going to China every year", "The evangelization of the world in this generation" and similar rallying cries, will not meet the issue now. We shall have to ask what the place of the foreigner really is in China now; whether our task is to evangelize, to educate, to subsidize, to heal or to institutionalize them. Challenging as these questions seem to be, we cannot undertake to answer them here. We shall attempt to state a minimum and a maximum motive.

For a minimum motive we cannot improve on Paul. "I determined to know nothing among you save Jesus Christ, and Him crucified". The most startling fact with regard to the Anti-Christian movement is that al-

most none of the animus seems to be directed against Jesus. In the last twelve issues of "The Awakened", thirteen articles occurred against mission schools which found a lot of real demerit to criticize in them; twelve articles against Christianity which had a lot of truth in them, and only one article against Jesus. It seemed to be a hashed up effort drawn from several sources, and a translation of it comprised ten pages, three fourths of which were not concerned with Jesus at all, but with western Christianity. It was full of obvious and pathetic prejudices that would convince no intelligent reader. This is the conclusion: "Jesus was a hypocritical, selfish, narrow-minded man, easily provoked and with a strong desire for revenge. What can we expect from such a man?"

It is increasingly evident, therefore, that institutionalized Christianity and the concomitants of Western Christianity are the points of irritation. And it must be frankly admitted that from an oriental point of view—and indeed from a western point of view—there is much to be criticized. The early Christians left the council of Jerusalem with a minimum message and motive and in the power of the Holy Spirit they gave to the Christian Movement its first great impetus. Are we willing to cut down our motive to apostolic simplicity? Are we willing to be apostolic enough among people who strangely duplicate first century conditions in Asia Minor and Rome, to strip ourselves of excess baggage and make "Jesus and Him Crucified" our motive, no matter what it may mean to all the accretions of the years of western church history which have become so dear to many of us?

As a maximum motive we propose "The largest possible contribution to the Chinese". This in no way contradicts what has just gone before, but it can easily be interpreted to mean much that is contrary to what our present motives seems to be in the eyes of the Chinese.

And of course the largest contribution will be a spiritual one. It will make of evangelism *fundamentally* the expression of the Spirit-filled life; it will make of education *fundamentally* the expression of the Christian life; it will make of medical work the expression of the Spirit of Him who healed the sick. Dr. Kirk said recently at Washington:

“The time has happily gone, let us hope forever, when we shall be sending out crowds of inexperienced enthusiasts, impregnated with the idea that our civilization is not only the best, but a normal expression of Christianity itself. It is surely a very limited notion that our duty is confined to a proclamation of the gospel to non-Christian nations. This easy understanding of mission work has led to a deal of condescension and impertinent patronage of peoples the cultural aspect of whose civilization are as high above ours as was that of the Roman above the Goth.”

Such a motive will certainly mean that as soon as possible we shall utterly repudiate the special privileges and treaty rights under which we live and labor. Is it possible to make a permanent spiritual contribution to the Chinese under the iniquitous and preferential concessions we enjoy? It will mean that Chinese Christian education will be made more Chinese, more Christian and more effective as an educational system. We shall strive for betterness, not for bigness. It may mean that we shall have to stop sending people to China. Fancy that as a spiritual contribution to China! It will mean that more and more we shall give control to the Chinese; that we shall give authority when responsibility is accepted. (How easy it has been to delegate responsibility to others, retaining the authority for ourselves). It may mean that we shall have to withdraw crushing subsidies in the at-

tempt to stimulate self-support. In our zeal over here we have come to know that it is more blessed to give, but have taught our Chinese brethren that it is more blessed to receive. Too often it has been the case that every dollar of American money put into a mission enterprise made more difficult the solicitation of the brass cash from the native congregation. We have tried to be generous, and we have been unwise; in our eagerness to see things go forward we have carried them on ourselves, and left our native friends exhausted and bewildered in the rear. It will mean also a new attitude of mind, fraternalistic rather than paternalistic. What a difference it makes to go with the attitude of aiding in the solution of problems, rather than that of solving them for them. Dr. J. Leighton Stuart, the brilliant President of Peking Christian University recently said:

“We have reached the conclusion that the primary need in China, at least in student circles, is not so much the proclaiming of historical facts or the defense of theological doctrines concerning our faith, as the witnessing to the transforming dynamic and spiritual idealism of this faith in our corporate life. If we can so function as to have a distinctive atmosphere and character in contrast with non-Christian institutions we shall have given a testimony more far-reaching in its influence and more convincing than if we merely induce a number of our students to a profession of Christian faith. Such testimony cannot but commend the Christian message to many both within and without the institution and lead them to Him who alone is the inspiring cause of the phenomenon.”

If we have such a maximum motive, when called upon to make adjustments, conformities or concessions, it will be easy and wise to make them. Should we be denied the

right to compel students to attend religious services, what would we do? Remember our motive. Should we be denied the right to teach or preach our holy religion, what will we do? Remember—"the largest possible contribution to the Chinese" is our motive. And so long as our behaviour is not subversive of our aim, we can be cut down, down, down to nothing save knowing Jesus Christ and Him crucified, and as He lives in us, we shall still be His triumphant witnesses.

WHAT OF NEW METHODS? WE CAN BE VERY SPECIFIC HERE.

First of all, we shall make ourselves as dispensable as possible. We are accused of imperialistic motives. The point is that our motive and methods are under suspicion, not our Master. We appear to be very firmly entrenched. Our mission compounds occupy the most desirable locations from Shanghai to Szechuen. We talk about forward movements and missionary progress. We must begin to assure our Chinese friends that as soon as possible we shall move on. That may be two hundred years hence, but what is two hundred years to an Oriental if he is assured we are telling the truth? If we are really in earnest about this and are serious in the attempt to lead our friends to believe it we shall go a long way toward removing the suspicion under which we live. But this cannot be done so long as we have mottoes about thousands going every year to China which will be interpreted to mean we are there to stay, and are coming on in unnumbered hosts.

In the second place, we shall be willing to take risks. This is the modern missionary heroism. We have made mistakes enough, and have profited little enough by them. Shall we not let our Chinese brethren make some mistakes in the hope that they will profit more by them?

And what is more important, we shall allow the

Chinese the privilege of expressing their peculiar racial genius in the production and development of an indigenous Christianity. The study of race psychology as applied to the expansion of Christianity has not yet been adequately employed. That each race has its own peculiar underlying genius has long been recognized. The negro is indolent, and for this reason has never developed a civilization. The genius of the Aryan is meditative, and so visionary. The genius of the Nordic is a rare gift for organization. We have taken the contributions of all races of all times and have organized them into the marvellous civilizations of the West. Gun powder, and the movable type are but two interesting examples of the way the white race has organized simple principles that had been discovered by other races, and made of them the highly effective tools of twentieth century destruction and progress. This could be easily demonstrated in a study of our social order, our educational systems, our religious institutions and our arts.

The underlying genius of the Oriental is a simple pragmatism. The yellow man asks whether a thing works or not. He is interested in practical values, in utility rather than efficiency. Their social order is the simplest and most easily worked—the father is the head of the house until he dies. Their old educational system was almost *reductio ad absurdum*—memorize the classics. The greater the capacity for memorizing, the greater the attainments of scholarship. Their ancient government was an absolute monarchy, the simplest form possible. Their art knows none of the finesse and intricacy of perspective and fore-shortening; their music is in monotone. Inventors of the wheeled vehicle, they were satisfied if their conveyance took them safely to their journey's end, and to-day their wheeled vehicles are the last work in discomfort, but undeniably usable. It took a white man to organize a Chinese cart into a Cadillac.

Therefore a great deal of the confusion to-day in China is the result of the attempt to accept the highly organized institutions of the West—political, educational, social and religious—and impose them upon a genius profoundly practical and plain. We doubt if democracy, a Western product, will ever be workable in China as it is interpreted in the West. It must become orientalized. General Feng, the Christian General, can only be truly appreciated in this light, for he combines in his life day by day the odd combination of social democracy and political autocracy. He is a democrat *de luxe* among his people, but an autocrat *par excellence* over his people. And to an Oriental there is nothing incompatible in the combination. The same principle is true as social and educational institutions are carried to the East. And the Orientals are working hard at the proposition of adaptation, a process that will take a long, long time before it arrives at an expression of their own racial genius in these fields. But we believe that the hope of the East lies in their effort.

How is this to be applied to our Christian movement? The Oriental is unmistakably perplexed by our elaborately organized religion. Our theology, typically Western, brings the abstractions and logical contortions of Calvinism, Arminianism, Fundamentalism, Modernism et cetera in the attempt to explain Jesus. The Baptist says the Christian cannot fall from Grace; while his Methodist brother declares he can. The simple Oriental finds difficulty in reconciling these two opposite points of view, but to him it is perfectly obvious that Christians can do bad things. And that is what has raised the argument. Worse yet we have taken our elaborately organized denominations, leaving behind the centuries of our history which makes them intelligible to us. To us it hardly seems incongruous that a Chinese can be an American Dutch Reformed Chinese, or a member of the Church of

England of Canada in Honan, China in his church affiliation, but to the practical Easterner there seems to be unnatural selection in the origins of these species. How many times have we been called upon to explain that all the great evangelical bodies are *practically* the same. Is it any wonder that the poor Oriental, unaccustomed to complexity, is bewildered? We of the West have interpreted Christianity in accordance with Western psychological genius and have produced a mighty system. Dare we let the Chinese interpret Christ for himself in response to the simple and practical psychology of the East? Were there time for speculation it might prove interesting to ask whether the meditative East Indian will not write a new Oriental theology while the practical Chinese is developing a new practical Christian society. Are we willing to seek (these are the words of President Stuart of Peking) "Simply to awaken a desire for Chinese interpretations of the Christian faith, based on personal religious experience and oriental psychology and racial culture, framed in the light of those historical expressions of that same faith of which we western missionaries are the stewards?"

This may produce terrifying results. It may simplify our theology along empirical lines. There are seven tones to our scale, but extended into several octaves and combined by the masters they can lift us into ecstasies of delight as a great orchestra interprets the "Sonata Pathétique" of Beethoven, or the "Third Concerta" of Rachmaninoff. There are seven colors in our spectroscope but combined in the chiascuro of Rembrandt or the vivid pigments of a Turner sunset can teach us the passion of the painter. Cannot faith, hope, love, forgiveness, redemption, and the hope of glory—the elements of religious longing since time was—be rearranged in the Oriental mind and life under the guidance of the Spirit of Truth, so as to reflect new and more challenging glories

of the life hid with Christ in God? And whether the light refracted through the prism of the Western mind breaks up into the spectacular colors of the western sunset, or refracted through the Oriental mind is separated into the soft and suffusing tints of the Eastern dawn, never doubt that it still is the light that lighteth every man that cometh into the world.

Still further, it may simplify our organizations along practical lines. Denominational framework, exaggerated sometimes far out of proportion with us in the West, may collapse before our eyes while comprehensiveness takes the place of sectarianism. In the East it becomes increasingly difficult for some to have any sympathy and scant use for denominations except as they function in administrative matters. Like it or not the probability is that those great bodies that combine simplicity of organization, and are least hindered by confessions and episcopies, and that bring the people as much as possible into the expression of democracy in religious life, will find their history and heritage reproduced among the new Christian order of the East. Is it not certain that these wise men of the East who have seen His star and have come to worship Him will bring offerings and precious gifts which we shall share as we apprehend and love Him anew.

* * * * *

We have tried to show that in China we face a new field, certain aspects of which are less than four years old. And in this new field we discover a new challenge to missionary statesmanship. The time has come for the restatement of the missionary motive and the seeking of new methods of mind and procedure as we face this new task. May we add in conclusion some brief words of suggestion?

In the first place, we must act without delay. It is possible to anticipate government action and relieve the

stress of popular feeling. Let us be the first to propose the repudiation of treaty rights granted reluctantly and under duress. Let us be humble in our confession of the mistakes we have made, and be sincere in our attempt to correct our errors. And let us convince our Chinese brethren that our tenure in China is but a passing phase of the Kingdom of God.

In the second place, must lift up our eyes. God never meant, nor can He ever mean that we should be at ease in Zion. The days of thrilling and adventurous missionary living are largely past. Perhaps we have found life a bit too easy. It may be that God is challenging us to heroic thinking and the adventures of mental stress, to make us once again feel the thrill of battle for our King.

And finally, we must be confident of victory. The whole Christian world watches with prayerful concern the great convulsions in the Far East. Thousands within China have struck hands with us in Christian love and loyalty to Christ and they are confident that our God is marching on, even though we seem sometimes to fumble and faint and fall in His footsteps. "Fear not, I have overcome the world". The fairness, the fearlessness, the wisdom, and the triumphant confidence of our Peerless Leader will lead us still, conquering and to conquer in His great Name.

BOOK REVIEWS.

I. BIBLICAL INTRODUCTION.

The Beauty of the New Testament. By Burris A. Jenkins, D.D.
George H. Doran Company, New York.

In this his latest volume this well known editor, lecturer and writer puts us under new obligation. In this skillful analysis and study of the literary charm and perennial value of the New Testament he will surely guide many of his readers into a fuller appreciation of the beauty of the New Testament than they have ever known before. In these twenty-nine luminous and charming chapters he brings out the artistry of the Gospels by careful study and insight of the parables, poetry, short stories, epigrams and even the prayers of Jesus, as well as the recorded incidents of his life and death.

Consideration is also given to oratory in the early church, the preaching of Paul, and especially the literary grandeur and distinctive style of the Pauline Epistles, not to speak of the other writings included in this most widely read and vital book in the world. The volume would be an ideal text-book for classes formed for the study of Biblical literature in schools and colleges as well as in Sunday schools. Indeed no preacher, or teacher or student of the New Testament can afford to fail to read it.

GEO. B. EAGER.

The Monuments and the Old Testament. By Ira M. Price. American Baptist Publication Co. Philadelphia. 1925.

The many admirers of Dr. Price and his book on Old Testament Archaeology will be happy to hear of the new and thoroughly revised edition of this excellent book. It is the best book

on Archaeology in its relation to the Old Testament in the field. Those who have read his other edition should get this new volume at once. Every teacher and student of the Word should have this new help in the interpretation of the Old Testament.

KYLE M. YATES.

The Deciding Voice of the Monuments in Biblical Criticism. By M. G. Kyle, Bibliotheca Sacra Company, Oberlin, Ohio.

We are indebted to Dr. Kyle for this new edition of his lectures on Archaeology. He has revised it and brought it up to date. It is a thorough and scholarly presentation of the facts of archaeology.

There are three main parts:

I. The Function of Archaeology in Criticism.

II. The History of the testing of Critical theories by Archaeological Facts.

III. The Progress of Archaeological Research in testing the Biblical Narrative and settling questions raised by Criticism.

It is a good guide to be used in the study of this interesting field.

KYLE M. YATES.

II. OLD TESTAMENT.

Key to Introductory Hebrew Grammar. By J. C. McFadyen. Charles Scribner's Sons, New York City. 145 pages. \$3.50 net.

Dr. Davidson's Grammar has passed through its twenty-second edition and now we have this key, to the exercises contained in it, prepared by Professor McFadyen. It is carefully done and will prove a real boon to professors and students using this Introductory Grammar.

KYLE M. YATES.

III. NEW TESTAMENT.

The Men Whom Jesus Made. A Series of Studies in the Characters of the Twelve Apostles. By the Rev. W. Mackintosh Mackay, D.D., Glasgow. George H. Doran Company, New York, 1925. \$1.60 net.

This famous Scotch preacher is at his best in these vivid and suggestive studies of the men chosen and "made" by Jesus to propagate the Gospel and proclaim His Kingdom to the world. He acknowledged his indebtedness to the great pioneer in this line, the late Professor A. B. Bruce, whose monumental book, "The Training of the Twelve," is recognized as a classic. But he preserves his independence in the treatment of the subject by laying emphasis not so much upon the discipline of the twelve disciples for the Apostleship as upon the individual process and product, and, by comparing the raw material the Master had to deal with in each case with the finished result achieved by his teaching and influence, to set forth Christ as the Maker of Man. A definite psychological development is traced, which is full of interest and rich in practical application.

GEO B. EAGER.

The Four Gospels. A Study in Origins. Treating of the Manuscript Traditions, Sources, Authorship, and Dates. By Burnett Hillman Streeter, D.D. Fellow of Queen's College, Oxford. 1925. The Macmillan Co., New York. Pages 622.

This is a volume of great originality, independence, and ability. The author is a disciple of Hort in textual criticism, but not a blind one. He makes use of the new knowledge of new discoveries to change the classifications of Hort from Syrian (Byzantine), Neutral (Alexandrian), Alexandrian, Western to Byzantine, Alexandrian, Western, Eastern. He drops the Alexandrian of Hort by name though preserving it as a variation of the Neutral (Alexandrian) and drops the name Neutral. He pre-

fers the name Byzantine to Syrian, not a great matter. The chief change that he suggests is to divide Hort's Western into real geographical Western and into geographical Eastern. Each of them again he subdivides into local texts as Italy and Africa, Caesarea and Antioch. It has been plain for some time, as I have indicated in the last chapter of my Introduction to the Textual Criticism of the New Testament, that Hort's Western class had various strata in it. Streeter definitely points out four of them. He makes much use of the Karidethi manuscript as giving support to the Caesarea type of text. It is too soon to decide all the points raised by Streeter, but he has done a magnificent piece of work that will repay careful study. It is worthy of Oxford at its best. Nothing more noteworthy has been done since Hort's great work. Streeter applies textual criticism also to the problem of gospel sources and origins in a striking way.

A. T. ROBERTSON.

The Apostle Paul and the Modern World: An Examination of the Teaching of Paul in its Relation to Some of the Religious Problems of Modern Life. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus in Harvard University. New York, 1923. The Macmillan Company. XI and 284 pp. \$2.50.

This able work was reviewed in this Quarterly upon its appearance in 1923. We gladly take appreciative notice of the continued demand for it.

W. O. CARVER.

IV. CHURCH HISTORY.

Christian Monasticism. A Great Force in History. By Ian C. Hannah, F. S. A. Oberlin College. The Macmillan Company, New York. 1925. \$2.50 net.

The learned author is not a Catholic. He is Professor of Church History in Oberlin College, but he sees in Christian Monasticism one of the twin pillars of medieval civilization, the

other being the tradition of Rome, and here he gives you frankly and fairly his reasons for the faith that is in him. What he has found in many of his students, we would find I am sure if we had like opportunity, in many other students, viz. that even those of our day who are well read upon the middle ages are hazy and at sea in regard to the colossal place that Christian monasticism has filled in the educational, industrial and social history of the world outside of monastery walls. Here he attempts to set forth in main outlines at least the real facts of the case, and modestly adds "I have supplied a mere introduction." Surely no earnest student interested in the subject can read the book without feeling indebted and grateful to the author.

GEO. B. EAGER.

V. THEOLOGY AND APOLOGETICS.

Science and Life. By Robert Andrew Millikan, Ph.D., Sc.D., Director of the Norman Bridge Laboratory of Physics, California Institute of Technology. Awarded the Nobel Prize in Physics 1923, and the Edison Medal, 1923. Boston and Chicago, 1924. The Pilgrim Press. 90 pp. \$1.00.

The very distinguished Scientist here with modesty, but with strong emphasis affirms his vigorous conviction that religion is the highest interest of man and that without which all other efforts and achievements are not only valueless but will fail. He insists that there is no conflict between science and religion, and he blames the scientists quite as much as the theologians for the superficial and apparent conflicts.

While himself evidently a convinced, active, and persistent Christian and church member, one is bound to agree with his modest statement that he is dealing here with "some of the great problems of life which lie outside the field in which he can claim to speak with * * authority". It is religion rather than Christianity with which he deals.

The somewhat famous "Joint Statement Upon the Relations of Science and Religion", widely published and commented on throughout the country two years ago, was prepared by the author and is appended in this volume, with the signatures of the "Religious Leaders", "Scientists", and "Men of Affairs", who sent it forth.

Both for its delightful expositions of certain scientific matters, and for its earnest words for religion the little book is eminently worth while.

W. O. CARVER.

Psychology of Religious Experience: Studies in the Psychological Interpretation of Religious Faith. By Francis L. Strickland, Professor of the History and Psychology of Religion in Boston University School of Theology. New York and Cincinnati, 1924. The Abingdon Press. 320 pp. \$2.00 net.

It was time for a new work in this line. Much has been done in the last quarter century toward the understanding of the religious functioning of the souls of men. Much of the work had to be tentative, and inevitably much of it would be erroneous or at best partial. As always in any new line of investigation and explanation there were many to fear and oppose the efforts to analyze and explain that experience of mankind wherein most of all we are supposed to be moving in the realm of the spiritual, the divine, the realm of faith rather than of understanding. But the new approach was found to win its way and to render great service.

Of late the fads of the psychology of instincts and then of behaviorism have done much to muddy the waters and to lead into wrong ways of thinking, indeed, to corrupt the morals of our conduct and standards.

A new statement of the whole case was due. There have been a number of splendid works. But here we have the most complete and balanced of which the reviewer has knowledge. Of course it is not in all points satisfying. How could it be? It is especially good in that it retains the old values that have been

present in Christian, as in other religious, experience all along, even before the science of religious experience was so much as imagined by most. Here we get away from mere description, from over objectivity, from merely functional categories, and back into the sphere of analysis, valuation, true personality, and the reassertion of the place of the will.

There will be those who will still insist that the author does not rightly stress or explain the need for "regeneration", for they will not be willing to pass over from the theological to the psychological approach and method. I have long had the conviction that we who insist most strongly on the universal necessity for regeneration must give the subject more thorough study of the actual experiences from the standpoint of the definable facts in the experience, relying less on the mere insistences on the mysterious and indefinable work of the Holy Spirit. There must be no thought of surrender of the fact, fact alike of experience and of Scripture teaching, that there must be the spiritual birth for every soul that is to be saved, but there is gain in getting at it from the standpoint of what one finds to go on within himself. The Holy Spirit's work will always be beyond defining, as the wind, but the sense of need, the gripping faith, the sense of pardon and peace, all these are in consciousness, and the explanation may be quite remote from actual consciousness or from comprehension. By their fruits we shall know them.

Most of the phases of religious experience are treated in this book, and, on the whole, in a way that is highly helpful.

W. O. CARVER.

The Holy Spirit and the Church. By Charles Gore, D.D. Charles Scribner's Sons, New York City. 366 pages. \$2.25 net.

"The Holy Spirit and the Church" is the last of a series on the general theme of "The Reconstruction of Belief". The first treatise is on *Belief in God*, and the second *Belief in Christ*. Apparently there was in the author's mind the purpose to re-examine, in the light of the modern controversial spirit, the

manifold implications of the Trinitarian doctrine and to set forth its contents in their relationship to the Christian religion in its doctrinal and vital aspects. Fundamentally the appeal has been for a proper and reasonable interpretation of God, in His redemptive purpose as culminating in Christ and as being continued in the offices and functions of the Holy Spirit. In its import such a series was far-reaching, and ambitious,—and Dr. Gore was keenly appreciative of the stupendous nature of the project in its inception. As a consequence his mental processes have evidenced something more than a mere inquiry into the nature of essentialities; there is shown throughout a genuinely earnest desire to seek the truth, most of all to find it, and having found it to cherish as the pearl of great price. Whatever might be the verdict of others as to whether the author has always found that for which he was seeking, to him, at least, there was ever the feeling that he had arrived and there he stood. This is but to say that sincerity is one of the outstanding marks of the book,—a sincerity that is expressed in persuasive arguments and not offensive.

In a real sense, however, whatever might be the desires or the intentions, one can hardly divest himself of his predilections or his mind of those predispositions which ever assert influence. The dead line between our todays and yesterdays is never reached. All that one has seen, met, felt, or experienced becomes a part of him and must in some measure make its re-appearance in what he is. In some fashion the same has occurred in these volumes, and especially in this last of the series, as have been expected. The lofty ideal to “shake off all fetters and chains” and to reason simply as a detached individual confronted by the manifold questions of the day is an almost impossible task. Dr. Gore attempts it, and his attitudes are certainly fair and most commendable, but that which appears as an undiscovered country is but the enlarged perspective of the way which he has traversed. The approach to any question will be determined largely by the point of departure,—and in this case the point of departure being the Anglican Communion evaluations, however critical or liberal, will be made with that

at least in the background. Obviously, in this discussion on the Holy Spirit and the Church, the author has his best opportunity to evidence his predispositions, and in the arguments concerning the nature, offices and activities of the Spirit of God, and the channels through which He pursues His work, the traditions of the Church are never abandoned and with wonderful consistency the fundamental positions are maintained.

The point of transition from the old to the new is made in the following way: The development of the idea of the Spirit of God in the Old Testament and the New, with a contrast as to some modern ways of regarding the activities of the Spirit. In his opinion the Scriptures permit the conception of a universal spirit, but practically restrict the gift of the Spirit to Israel, Christ, and the Church. The old Jewish Theocracy, the Church of the Old Testament, was never terminated but was continued in the Church of the New Testament. Jesus never founded the Church but rather re-founded and re-equipped what was already in existence. Such a Church is provided from the beginning with special links to preserve its continuity and cohesion: The authority of an apostolic ministry, self-perpetuating; The sacraments, with the obligation of individual participation in order to secure specific divine gifts; The common teaching or rule of faith or tradition with the obligation of acceptance by the individual as the Word of God. With such positions considered fully established, from this point the difficult question of authority is set forth in many aspects: The authority of the Church, authority in the Roman Theory, the test of legitimate development as exemplified in Newman's drift to Rome, and the authority of the Scriptures. The book closes with three splendid chapters on *What is Faith*, *The Test of Rational Coherence*, and *Present-day Application*.

With thorough appreciation of the ground-work upon which the book is constructed one reads it with genuine pleasure. It is an unusual contribution on a very difficult theme. It has all the marks of being a product of reverent study and meditation. No field of knowledge is counted alien to his interests in this book if from it the author may draw matter illustrative of the principles

enunciated. He is at home in the spheres of biblical criticism and is a foeman worthy of the steel of many. And it is delightful to find this distinguished leader in English ecclesiastical circles fully committed to what are regarded as the essentials of a reasoned and reasonable faith. In the midst of all discordant noises as to what the world needs, one thing stands out: it needs the Way, the Truth, the Life as summed up in the Master Man and the Master of Men. To Him the book seeks to be loyal, and with all its other excellencies one lays it down only to take it up again that he may see the glory of the face of Him who was, and is, and is to come.

J. McKEE ADAMS.

Protestant Modernism in Holland. By Eldred C. Vanderlaan, S.T.M., Oxford University Press. 1924. 127 pp.

This book, the author says, was accepted by the faculty of the Union Theological Seminary, New York, as part of the requirements for the degree of Doctor of Theology. It is especially interesting because it comes at a time when "Modernism" is the subject of heated controversy in Protestant and Baptist circles in America. The American and English 'Liberal' theology, he says, is mild and cautious as compared with the 'Modern' school which appeared in Holland in the middle of the nineteenth century as an attempt to present Christianity in a form in harmony with 'the modern view of the world.' It bore a general resemblance to the whole movement of liberal Protestantism, but its closest parallel is found in present-day English and American Unitarianism. It is not the scholarship of the Dutch "Moderns," Kuenen, Manen, etc., which is already well known to the theological world, but the bold theology which supported and encouraged this scholarship, and was in turn supported by it, of which this book treats.

Radical Biblical Criticism cannot well proceed until the theory of strict inspiration is at least tacitly laid aside, nor can a fruitful comparative study of religions be made without at least tentatively abandoning the antithesis of the one true reli-

gion versus the false, of the one revealed versus the merely human religions. Very often the assumption underlying such studies have not been acknowledged. Old doctrines of revelation and inspiration have been quietly filled with a different content. But in Holland the new point of view was avowed with complete, not to say brutal, explicitness. "No miracle, no special revelation" was the declaration. Kuenen in his "Religion of Israel" stated at the outset: "Of those religions (the great religions of the world) the Israelitish is to us one, nothing less, but also nothing more."

It was not till about 1840 that Holland awoke to this controversy. Then began an eager study of the great German philosophers and critics, often with indignant repudiation of this new unbelief? But presently Holland had its 'Modernism,' composed of belated and poorly assimilated doses of Schliermacher, Hegel, Lessing and Herder, plus an overwhelming influence of contemporary scientific realism. However crude the modern view of the world which the Hollanders received as the final truth, they showed refreshing honesty and admirable courage in avowing it. What they disbelieved they explicitly denied.

Now it is the modernism of this school, and not of any single ecclesiastical body, that the author here deals with in a most scholarly and interesting way. It supplies a missing link in the history of Modernism.

GEO. B. EAGER.

The Problem of Immortality. By. R. A. Tsanoff. The Macmillan Company. New York. 1924. Pp. 418. \$3.00 net.

The problem of immortality we have always with us. This is owing to the instability of speculative thought about ultimate realities. Philosophy is always the measure of the particular philosopher. The reason which builds a philosophic system can proceed from any presupposition among many and reach a secure conclusion—that is until some other philosopher starting with some other presupposition builds another philosophy. Professor Tsanoff here reviews the philosophies and their presup-

positions as they bear upon the problem of immortality. The survey is very interesting to the reader who is fairly well equipped with previous knowledge of the subject and who is willing to hold himself to the task through twelve chapters.

The author discusses materialism, the ecclesiastical ideas of hell, purgatory and paradise, plurality of personal lives, eternal recurrence, positivism, Buddhism and Karma, the problem of immortality in modern thought and pessimism. He concludes in favor of immortality in a chapter on Value Personality and Destiny. These are the most significant aspects of reality, from which we cannot escape. The realization of the highest values is only in the survival of personality. There is a very interesting review of Nietzsche's theory of eternal recurrence of Dr. McTaggart's curious combination of immortality transmigration, the soul's pre-existence atheism. These apparently discordant elements are brought into unity by the assumption of a texture of reality consisting of an indefinite number of eternally existent finite persons. As usual the Christian closes such a book by returning to the only possible secure basis for belief in immortality, the resurrection of Jesus Christ from the dead.

E. Y. MULLINS.

False Prophets. By James M. Gillis, S.P. The Macmillan Company. New York. 1925. \$2.00 net.

This is a bold and brilliant book by one of the most cultured and critical Paulist Fathers of New York City. If you take it up you cannot lay it down or let it alone until you have read it through. Moreover it is one of the worthwhile books of the day. You will not always agree with the author, but you will be enchained and impressed with the spiritual insight as well as with the intellectual vigor and consistency with which he presents and upholds his judgments and beliefs.

The "false prophets" who fall under his scrutiny and condemnation are certain well known modern men who have exerted and continue to exert a wide and most hurtful influence to-day:

Bernard Shaw, H. G. Wells, Sigmund Freud, Conan Doyle, Friedrich Nietzsche, Ernst Haeckel, Mark Twain and Anatole France. He sees in them and their influence a veritable revival of Paganism, and esteems them to be false prophets as offering worthless if not deadly substitutes for religion. In these pages certainly he does not obtrude his Catholicism upon you, so much as he stands out as a convinced and broadminded Christian in brave and noble defense of the Christianity of Christ and His Apostles.

GEO. B. EAGER.

Mental Hygiene as Taught by Jesus. By Alex. B. McLeod. The Macmillan Company, New York. Pp. 138. \$1.50 net.

The title may mislead some readers as to the character of this very suggestive little book. By "mental hygiene" the author means the attitude and methods of Jesus in dealing with the human mind. How Jesus promotes self-reliance in men, how he stimulates mental activity, how he promotes optimism, how he encourages, how he enforces and develops the sense of responsibility, are among the topics discussed. It is a very fresh and stimulating discussion of a vital theme. Every preacher and teacher and parent who reads it will be repaid abundantly for the time spent in the undertaking.

E. Y. MULLINS.

The Paths That Lead to God. By Wilbur Fisk Tillett. Geo. H. Doran Company, New York. 1924. Pp. 581. \$4.00 net.

The chief causes leading to fresh efforts to interpret the idea of God are the problems arising out of the world war, the rise of democracy and the required modification of God's sovereignty, the rise of the doctrine of evolution and the dominance of the scientific spirit, and the new evolution of heathen religions. The paths that lead to God are physical nature, man's nature, Christ, The Bible, the Church, revelation through suffering and death and the human reason. There is a wide survey of the antitheis-

tic conceptions of God, the various forms of theism and the ancient religions. The author's attitude to science is that Christians must recognize the rights of science, that science cannot disprove Christianity because it has no jurisdiction in the religious sphere. Evolution, he holds, may be materialistic or theistic and should be judged accordingly. On the subject of miracles he quotes the late Dr. Lyman Abbott, who held that the resurrection of Christ from the dead was the best attested fact of ancient history. The Gospels bear all the marks of genuine history. The critical effort to discredit them has broken down. The author does not make the genuineness and truth of Christianity depend upon any mechanical doctrine of an infallible Scripture. The reliability of the New Testament history is our guaranty that we have not followed cunningly devised fables in believing the Gospels. The book is written in a popular style, and abounds in interesting quotations from other writers. It is not so much a closely reasoned and carefully articulated argument for God as it is a compendium of representative modern views, stated especially with reference to the doubts and questionings of the day. It will be read with great interest and profit by many who are seeking guidance in the things of religion and theology.

E. Y. MULLINS.

The Church of the Spirit. A Brief Survey of the Spiritual Tradition in Christianity. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. New York. 1925. The Macmillan Company. 208 pp. \$2.00.

One must congratulate Dr. Peabody on being able with this volume to complete a series of five which he has written in the last quarter century "dealing with the teaching of the New Testament and its applicability to modern life". Its topic is fascinating, and touches a primary emphasis in vital religion, especially in genuine Christianity.

Now that our Southern Baptist Convention has fallen into the snare of creed making, I could wish that every one of the

leaders who are responsible for this defection from our principles would give this volume a careful study. I know beforehand what the reactions of several of them would be. Already to some of them the author's name is anathema. Not that these have ever read a word of his writings, but that he has been classified for them by their fellow literalists and credalists in other connections. It is remarkable to what an extent we take the dicta of certain "authorities" upon our hobbies concerning the positions of writers and speakers whom we never read or hear ourselves. Recently a fine lay friend of mine asked me whether I was reading in a certain weekly publication the exposition of "What Blank really teaches". I replied: 'No, why should I go to that source to find out what Blank teaches when several of his own books are known to me'. It seemed to surprise my good friend that I should take this view of how to know a man. All the same I wish some of my good friends would read Peabody. When they had, they and I could at once agree that in some respects we cannot follow the venerable teacher to his conclusions, for the reason that we could not take up his starting positions. But we ought to be able to stand with him on the primacy of the spiritual in our religion.

In the first chapter "The Church of Authority" is contrasted with "The Church of the Spirit". Already Sabatier and Royce, preeminently among many, have done this for us. But Peabody is more definite and direct as relates to our present day situation, for which he gives us a fine historical background as well as a foundation in principle. It will gall some of our Protestant friends terribly to have them and their "church" classed with the Roman Catholic as another "Church of Authority". But they will not have the satisfaction of finding here any cheap railing against creeds, for the author sees quite clearly that "to deny all creeds is to confess that one has given up thinking."

After getting the subject before us in the first chapter the book goes on to the discussion of the History, and the Sins, of the Church of the Spirit, and then to look at the Spiritual Church Militant on its way to become Triumphant. There is no effort

to conceal from himself or his reader that the work "approaches at some points an exposition of the principles—generally known as those of Liberal Christianity", nor that "What was at first designed as a historical survey thus becomes in effect, a kind of *apologia pro fide sua*." Those who think it worth while to understand the views and the view-point of the Liberals, rather than to denounce them without understanding, will find here another opportunity in one of the more earnest and spiritual of the exponents. Incidentally one may learn a bit more about his own views and viewpoint by attempting to understand those of the men who differ with him. And any enrichment of the actual Christianity of the churches and the folks in the direction of the ideals and the practice of Jesus will be worth any man's while.

And the sooner the Fundamentalists learn that the Liberals really have some contribution to make to vitalizing our religion the sooner they may hope to recapture some of the influence and some of the values they are at least jeopardizing by assuming and vehemently asserting that the entire movement is of the devil and to be damned unreservedly and without the pains or the wish to understand it. All this I speak as a sincere and convinced conservative, and I venture to hope as a lover of Jesus Christ my Saviour and Lord.

These lectures represent the Oxford Hibbert Lectures for the current year with some additions and modifications.

W. O. CARVER.

A Study of the Kingdom. By T. P. Stafford, A.M., Th.D., Professor of Christian Doctrines and Evidences in the Kansas City Theological Seminary. Author of "The Origin of Christian Science" and "A Study of the Holy Spirit". Nashville, Tenn., Sunday School Board of the Southern Baptist Convention. 1925. 246 pp. \$1.60.

The primary emphasis of this vigorous volume is on the spiritual quality of the Kingdom of Heaven as against the materialistic interpretation of the premillennialists. While the

direct issue is not brought forward till one reaches the later chapters that issue is determinative of the form from the start. This is forecast already when in the preface we are told that the "Question of the millenium is a most vital one"; "There is no middle ground. One creates a little humor, but should not be taken seriously, when he says that he is neither a premillennialist nor a postmillennialist but a promillennialist." When he comes to the direct issue the author tells us "It does matter very much" which view one takes.

"He is quite thoughtless who says it makes no difference. Again one who becomes an efficient interpreter of the Holy Scripture must be either a premillennialist or a postmillennialist." I may as well accept the odium at once. I am not able to qualify as "an efficient interpreter."

Dr. Stafford thinks that "Every Christian must believe in a millennium, a millennium of some kind". Rather strong language that, especially in view of his later declaration: "I conclude, therefore, since a premillennial millennium (whatever that may be) is impossible, and since a post-millennial millennium-sic! of a definite one thousand years, so well defined that we will know when we enter into it, is inconsistent with the expectation of Christ's return, enjoyed upon all Christians, that the one thousand years of Rev. 20:1-10 cannot be taken literally and cannot mean anything else than an indefinite period. "If that does not amount to a practical denial of the millennial concept the language must be used in a sense other than that of the millennialists. Furthermore we read on the last page of the book: "*We are either in the millennium, or have passed through it; and have entered into the 'little time', when from all quarters attacks are made on the very citadel of Christianity itself*".

Dr. Stafford exposes splendidly some of the exegetical absurdities and crudities of the literal millennialists, and treats us to some exegetical curiosities of his own. In this I do not refer to the main piece of the work, the exposition of Rev. 20:1-10. In that he has done a fine piece of work, whether one accepts his interpretation or not. He claims relative originality for it, but has also found it in Augustine. The "first resurrection" is the

experience of salvation. "The second death" is the final condemnation of the unbelievers. I think the statements of the view might have been clearer, especially as it is novel to most readers.

It cannot be complained that this author falls into the easy and delicate ways of the present day indifference. He uses vigorous language about those whose views he thinks subvert the scriptures. Possibly he makes undue use of the argument of epithet. It hardly adds to the force of his contention against literalism to denounce Luther as "this mad monk" and "this parboiled priest". He is not quite so vehement against his living opponents but his contempt for them is not less evident at times.

Here is a volume that is likely to be widely read and likely to do good to all who read it, except the few who will react absolutely against it and have even less patience with the author's views than he has for theirs.

W. O. CARVER.

Chaos and a Creed. By James Priceman. New York. 1925, Harper and Brothers. 270 pp. \$2.50.

"The search for a personal religious belief in one which all men are forced to make in an age of spiritual isolation. 'Chaos and a Creed' is the result of one such search". Thus the first sentence from the cover advertisement. It is a revealing sentence. "An age of spiritual isolation", "a personal religious belief"—two phrases that show the idea and method of the book.

I have two friends come over from college days and loyal all the years, who never meet me without asking what are the best books I have read recently. They are different, these friends, of course. One is strong for action and pushing in his pastorate and in the general affairs of his denomination, yet always with the major emphasis on the Kingdom of God. The other has found his mind, a bit vaguely I sometimes fear, running always ahead of his faith and especially of what is supposed to be his creed. He has a feeling of misfitting in his denominational in-

heritance, not in its doctrines or its forms so much as in its over emphasis on its dogmatisms and its ecclesiasticism. Hence he contents himself practically with the ministry of his own congregation, and with quarrelling within a limited circle with his too emphatic and cock-sure brethren and with the inevitable barriers of form against an expanding spirit.

Then I have a sweet girl friend, who came to me some years ago fresh from the college class room where she had felt the foundations of faith being slipped from under her, and then the walls of her house of confidence seeming to tumble down. She was all bewildered and withal had a sort of natural air of superior learning without wisdom. She came to feel what she called "a faith in my faith" but I fear she has never yet succeeded in making a personal faith that satisfies, and only a personal faith can satisfy the soul once awakened to serious and honest doubt.

Once again, I recall a physician locally eminent, who twenty years ago invited me to his rooms that he might ask me about the Virgin Birth in its essentiality to living relation to the Saviour. He told me that I was the first minister he had seen to whom he felt that he could own his difficulties, and he asked that I would not disclose his "doubt" especially not to the most prominent deacon in the town.

I have been thinking about all these friends while reading this book. And I have been thinking of my three sons, so different and so dear, and all possible factors in the making of life in this most confused and confusing era. "Here," I say to myself, "is a book that I can say to all seven. Nothing better than this for you has come from the press in the last year, and I know nothing better in the last five years". And all the time I can visualize some who will rise up to condemn me for "recommending" such a book. But this author, who hides his person, albeit not his personality, behind a pseudonym, tells us how Jesus "taught reverence for life, reverence for enemies, reverence for God, as the three means to make us brave enough to be ourselves."

I have no wish to pierce the anonymity of my author, yet I venture to say that any reader of the fine volumes of P. Whitwell Wilson, and especially that latest and strongest from his pen, "A Layman's Confession of Faith", will feel irresistibly that here at least one has Wilson's spiritual double. Only here we have a profounder work, and one that searches out the depths of reality at many a point. Here is the thrill of deep spiritual insight expressed in language that is a veritable model of literary style for the essay. Epigram leaps up and smites you on every page with a pungency and a condensation that thrill to the depths of your ethics and your esthetics, and find the subsoil of religion underneath both.

The remarkable literary quality of the writing is not surpassed by the spiritual earnestness and insight manifest throughout, and coming to great heights as the treatise comes toward its close.

To be sure there are sentences with which one would not at all agree. The author is a theistic evolutionist, or thinks he is, but his evolution presupposes personality and makes personality the objective and the test of the process. Jesus Christ is the dominating personality and force. No one can read the book with any sort of appreciation, and not feel that he has come upon a new Life of the Master, one that draws him to the Master as few other outlines of him do, save those that we call the Gospels.

I cannot go with the author when he urges that in accepting all our human handicaps Jesus must needs come into our life in the same way we do. When it comes to applying metaphysics to the birth of Jesus so as to secure either his divinity or his humanity I think we get always beyond our depths.

With this author everything centers in Jesus Christ, or in Jesus till we find out whether He is the Christ. Nothing else matters much with him, but this matters everything. And that is a basally right attitude in this day of denying creeds and repudiating external authority, and of furious efforts to compel adherence to the creeds of the centuries when men were glad

for others to do their thinking and believing for them. And it is an age, too, when intellectually and morally degrading subterfuges of "interpretation" of the old creeds are finding not only defense but advocacy in quarters where one would expect better counsels, and others there are going about to make new creeds.

Here is a man struggling bravely and strongly through the facts and their interpretation, coming out to a position that is strong for his own support even though not final, for nothing could be final for such a soul. He works at his faith making in a glass house and all who will may stand by and watch his method and his process. It may happen that his work will mean very much to many others. At all events it is a far better way than for some thousands to assemble in a "Convention" or an "Assembly" and debate over a set of formulas brought in by a committee designated to discover for us lesser men what we ought to believe and compel our fellows to believe.

"Priceman" begins, I have said, with Jesus Christ. None of the standard creeds begins there. That is why none of them will stand, and none command the deep respect of modern Christian souls. Efforts were made, and failed, to induce the committee recently setting up a "faith and message" document to begin with him. If we begin with Him we shall never be able to wander far into the wilderness of uncertainties.

W. O. CARVER.

Conversion: Christian and Non-Christian; A Comparative and Psychological Study. By Alfred Clair Underwood, M.A. (Oxon), D.D., (Lond.), John Clifford Professor and Tutor in the History of Religions in Rawdon College, Leeds; formerly Professor in Serampore College, Bengal. New York. 1925. The Macmillan Company. 283 pp. \$2.00.

Already I have, in these pages, commended Strickland's up-to-date and highly valuable "Psychology of Religious Experience." It is reason for gratitude that at once we have also this volume which will greatly add to the materials for advancing study of this very important subject, and for pushing it on to

more solid and satisfactory ground. There is still much need of some source books in the conversions and experience of men in the various religions. Something has been done, to be sure, but the material is yet very insufficient for safe generalizations and conclusions.

At first I turned most eagerly to this book expecting to find it a source book. While it has something of that nature, it is rather a discussion, and the cases cited are usually summarized; or referred to merely. This is not to complain of the author, for he has followed his plan. It is to suggest that we are still waiting.

The author has successfully sought to take account of the newer theories and especially of the newer knowledge of psychology, and at the same time has sought to treat his subject with the practical needs before him of those actually engaged in the procuring of conversions.

The comparative nature of the studies is a great service and makes a definite contribution to the study. The author's equipment includes wide reading and some actual experience and observation in India. There is a vast amount of good learning and of fine reflection to be found here. It is to be regretted that so much had to be crowded into one limited volume at the expense of using a type that taxes one to read it, rather than alluring the eye. One may also be allowed to say that in dealing with the Gospels and even other New Testament records Dr. Underwood has rather needlessly dragged in a great amount of higher critical notes and adversions. Moreover, he has accepted a critical attitude and critical conclusions as to these records Christian by no means required by real scholarship. He is far more critical of the reliability of the New Testament than of the writings of other literatures, when every one knows that in critical dependence the New Testament is far in advance of any of the rest.

It is grateful to find the author accepting the suggestion of the Principal of the Serampore College and including a closing chapter setting forth "the case for the supremacy of Christian conversion" and that he has done it "in such a way as to avoid

giving the impression to the non-Christian reader that I am judging the highest type of conversion by what I know will fit in with Christianity". Such a chapter was most desirable, and it is well done. The fact that the author had to have it suggested to him is an indication of the danger so prevalent now that the scholastic, the teacher, in his effort to be objective, scientific, impartial will do his students and readers an injustice by denying them the benefit of his real convictions, and will be untrue to the highest truths by withholding such convictions.

All serious students will take account of this able volume.

W. O. CARVER.

VI. COMPARATIVE RELIGION AND MISSIONS.

A Galilee Doctor: Being a Sketch of the Career of Dr. D. W. Torrance of Tiberias. By W. P. Livingstone, Author of "Mary Slessor of Calabar", "Dr. Laws of Livingstonia", etc., etc. New York. George H. Doran Company. X and 283 pp. \$2.00 net.

The established reputation of Mr. Livingstone as one gifted with the power to tell with fascinating effectiveness the life story of heroic servants of humanity in the name of the Christ is fully sustained in this biography of "the first Christian physician to heal and teach on the shores of the Lake of Galilee, in the scenes so closely associated with the ministry of Jesus." The character of the man and the nature of his mission make it tremendously worth while to know this life story. His mission has been primarily to the Jews and the phases of the Jewish mission work come in for practical discussion but other races are not absent. It is now forty years since Dr. Torrance began his work. Two daughters and a son have taken the same way of medical service. That tells how ably the father has done his service as physician, as missionary and as Christian. They have come up through all the modern vicissitudes of Palestine and into the new era for that land.

For the most part the book is free from the special quirks that are so apt to get into the thinking of those who become specially enamored of the work of "converting the Jews", and of interpreting their place in the economy of God for His gospel. It will greatly help any reader to understand all phases of the present problem of Palestine; will help to understand missions; and will inspire with the strong appeal of personal heroism and worth.

W. O. CARVER.

The Kingdom Without Frontiers: The Witness of the Bible to the Missionary Purpose of God. By Hugh Martin, M.A., Literature Secretary of the Student Christian Movement, Author of "The Meaning of the Old Testament", etc. New York, 1924. The Macmillan Company. 96 pp. \$1.00 net.

Every new volume leading a slow-moving Christian mind to the comprehension of the race-wide purpose of God's redemptive love is welcome for it will probably reach some who have not been stirred by the previous volumes. Here is one approaching the subject from a very "modern" viewpoint and marred by far too much negative criticism needlessly lugged in and revealing,—what one so often finds—a very vital insight into some parts and some teachings of the Scriptures, but a corresponding lack of even elementary knowledge of other parts.

The author has hit upon the great truth that dominates the Bible and from certain angles he enforces it with much vigor. His theory of the "gradual growth" of "Israel's religion", is probably responsible for the brief and largely unfruitful attention he gives to all the earlier history and to the records that belong to it, at least so far as their ideas are concerned. Thus Chapter I, under the title "Darkness and Dawn", is brief and misses the best values in its section of the history and the revelation.

In "The Suffering Servant" he goes to the heart of Isaiah's conception of the mission of Israel, and states it very forcefully. He uses only a little of the material at his hand in that great

writing, however, and quite misses the point in Chap. 43, as also he is wrong in finding only four "Servant Songs embedded in the book", and he misses some of the best material by ignoring "Primo-Isaiah" in this matter. It is quite easy to say that "many of the details of Isa. 52:13—53:12 "are inapplicable to Him" who came to reveal the full purpose of God and to make it effective. He would probably have a harder task to make the assertion good by designating the 'inapplicable details'. As far as he goes the author sees well "The World Outlook of Jesus" and the assault by Paul on "The Middle Wall of Partition". So also of "The Gospel of the Holy Spirit", a designation of the Book of Acts which he would probably have placed in quotation marks if he had seen more of the literature dealing with his subject.

And it is here that we come upon a curious statement in the Preface: "It is, perhaps, some excuse for the appearance of this book that there does not seem to be anything else available on the subject". No excuse was needed for another book on this subject, but one cannot help wondering how a man in his position could ignore absolutely the works of Horton, Selbie, Tait, Robson, Lilley, Davis, Montgomery, and others. The reviewer would make no point of his own three volumes one of which has sold by thousands.

W. O. CARVER.

The Arab at Home. By Paul W. Harrison, M.D. New York, 1924. Thomas Y. Crowell Company. 345 pp. \$3.50 net.

Dr. Paul Harrison has justly caught the imagination and the admiration of the great body of missionary minded folk of this generation, as few men have done. He has made himself one of the people to whom he went in the name of the Master, as it is given few men to do. One thinks of Dan Crawford "Thinking Black", of David Brainard so long ago becoming almost an Indian for the sake of the primitive Americans, of Henry Martyn. Yet Dr. Harrison has probably been more objective and scientific than Crawford, certainly the very antithesis of Brain-

ard in his care of his health, and equally as practical if a bit less mystic than Martyn. He is one of those unusual personalities that is different and yet very human. His type fitted him well for his task in Transjordan, and the grace of the Lord wrought him into the task and into the people who make up the task.

The work is not directly missionary. It is an effort to make the reader know the Arabic people, and that is the best way of approach and of appeal for missionary interest and support.

It is a large volume, but the Arabs hold just now a large place in the interest of the world and they are to have a far larger interest for Christian leadership and the Christian Church than they have had for the last thousand years or so.

This is, therefore, a most welcome volume, and it will help greatly in the understanding of the Arab and in bettering our relations to him.

W. O. CARVER.

Epochs in Buddhist History: The Haskell Lectures, 1921. By Kenneth J. Saunders, Author of "The Story of Buddhism", "Gotama Buddha"; Editor of "The Heart of Buddhism", "The Buddha's Way of Virtue"; Professor of the History of Religion, Pacific School of Religion, Berkeley, and Lecturer in the University of California. Chicago, 1924. The University of Chicago Press. XIX and 243 pp. \$3.00 net.

In the past generation Dr. T. W. Rhys Davids was the world's first authority concerning Buddhism. He has had no successor who stood out as the authority. Professor Saunders is approximating that position in the world of scholarship. It is just possible that he may miss the mark at the point where one is least likely to fail, in an over-appreciation of the excellencies of that system. Sympathetic understanding is very necessary, but one may lose the sense of proportion. One may overlook the facts of religion in practical expression while engrossed with the ideal and theoretical aspects.

The present volume is for the scholar and for the seminar. It is marked by wide learning and much reflection. It is bound

to contribute to the better understanding of the thought side of Buddhist history. The author has had the advantage of intimate and friendly association with the best scholars of Buddhism, both Buddhist adherents and Christian students of the Buddha and his teachings. Those of us who have been interested have come to know in their writings some of these men. Probably no other writer has ever brought to us so much of the results of comparative study of American, European, Japanese and Indian understanding and interpretation.

If one may say so without presumption, when one has no claim to expert knowledge, it would seem that our author has not been able thoroughly to escape the influence of the Western mind's love of analytical arrangement of facts and of the application of logic to the course of history.

One wonders if too much logical consistency and continuity has not been introduced into the interpretation of the development of an Oriental system among Oriental exponents.

At another point it may be that caution is needed. Has there not been too much generous selection of the best from the literature and the forms in making up the interpretation which we have here? Religions need to be interpreted and judged by their whole content and effects and not merely by selected parts, either the best or the worst.

In any case we have to acknowledge a very great debt to Dr. Saunders for the output of his very exceptional studies in the most interesting of all the non-Christian systems.

W. O. CARVER.

Shelton of Tibet. By Flora Beal Shelton (Mrs. A. L. Shelton); With an Introduction by J. C. Ogden, and *The Afterglow* by Edgar DeWitt Jones, D.D., Illustrated. New York, 1923. George H. Doran Company. 340 pp. \$2.00 net.

Romance and heroism, the mystery of the but vaguely known land, the adventures and the martyrdom of a great missionary, all combine to make this fascinating story for any one. Its bear-

ing on the opening up of Tibet to Christian missions makes it one of the important books for the missionary student.

The widow has told the story with ability, and there are letters and documents of Dr. Shelton, and tributes from many sources. Old or young, the missionary souls and the indifferent to this great cause will alike find here the interest of life and love and heroism.

W. O. CARVER.

Buddhism and Buddhists in Southern Asia. By Kenneth J. Saunders, Professor of the History of Religion and Missions in the Pacific School of Religion" etc., etc. 75 pp.

Buddhism and Buddhists in China. By Lewis Hodous, D.D., Professor of Missions in China in the Kennedy School of Missions, etc. 84 pp.

The Religion of Lower Races, as Illustrated by the African Bantu; By Edwin W. Smith, Sometime Missionary in Northern Rhodesia, Author of "A Hand-book of the Ila Language" etc. 82 pp.

Here are three volumes in "The World's Living Religions" Series ably planned and edited by Drs. Frank K. Sanders and Harlan P. Beach and published by the Macmillan Company at one dollar each. They are written by men expert in their several fields and represent the best scholarly interpretations. They are brief but not superficial or merely fragmentary.

W. O. CARVER.

The Book of the Lover and the Beloved: Translated for the Catalan of Ramon Lull, with an Introductory Essay by E. Allison Peers. New York. The Macmillan Company, 1923. 115 pp. \$1.25 net.

Lull has been known by students of Missions as one of the greatest heroes of this cause in the Middle Ages, when the interest of the Church in the non-Christian world was dead and was to be found only here and there in individuals and in small groups unapproved and often disowned by the authorities in the

hierarchical organization. Brief lives of him have been made available in recent years, notably one by Zwemer. The mystical side of his nature has never been so well known to most of us. It is illustrated here in this mystical writing which must give to this man of unusual action a place also among the men of deepest and most mystical devotion to the Christ.

W. O. CARVER.

New Lanterns in Old China. By Theodora Marshall Inglis; With Foreword by Isaac Taylor Headland. New York, 1923. Fleming H. Revell Company. 175 pp. \$1.25 net.

I am late getting out this book. But others are later. I hope they will not be so much later for all who are delayed in getting to it are held back from a delightful blessing. It consists of fourteen stories of missionary life and work against the background of life and conditions in North China. The author and her husband had to return to America after a short term of medical mission service on account of the failure of his health. But they left behind a train of the blessings of the Christ, by the testimony of their fellows and by the testimony of these stories. And they brought back blessings for themselves and these they share here with us in stories better than which one has nowhere read.

W. O. CARVER.

Healing Ourselves, The First Task of the Church in America. By Elmer T. Clark, Publicity Secretary of the Centenary Commission of the Methodist Episcopal Church, South, Author of "The New Evangelism", "Social Studies of the War", Etc. Methodist Book Concern, Nashville, Tenn. 1924. 368 pp. Cloth Board Binding \$1.50, Manilla \$1.00, net.

Eleven Chapters dealing with the various sections of the Home Missionary task, and with some of the general principles. It is mainly well written and is well adapted for study classes as well as for private study. The designation of immigrants in

the heading of the chapter discussing that phase of the question is a curious conceit. "The Descendants of Caesar", and the generalization in the opening paragraph of that chapter, "Man is a migratory animal," is rather wide of the fact when the race is taken altogether.

There are other evidences here and there of a partial view. It is not likely that the Northern Methodists or many of the Negroes will approve of the treatment of "Helping the Negro Uphill". Certainly his treatment of "sects" in the mountains of the South is far from fair, and will lead to vicious misunderstanding unless one knows how to correct the statements by balancing facts.

The work is thoroughly Southern Methodist, and as such is to be adjudged a very fair work. The mechanical execution is splendid, with a great number of good pictures.

The three Home Secretaries of the Church join in signatures to an appreciative introduction.

W. O. CARVER.

The Mystery-Religions and Christianity. By S. Angus, Ph.D., D.Lit., D.D., Professor of New Testament and Historical Theology, St. Andrews College, Sydney, Australia. 1925. John Murray, London. Chas. Scribner's Sons, New York. Pages 357. Price 15 s. net.

Dr. Angus has produced a great and greatly needed book. He has made himself master of all the vast and varied sources that shed light upon his theme. The present volume is a real *magnum opus* and will give help in a multitude of ways to the student who wishes to know the forces that confronted Christianity in the early centuries. It was, indeed, the fulness of time when Jesus came in a sense that was not known before the new knowledge of the mystery-religions. Dr. Angus does not believe that Paul borrowed his ideas from the Oriental faiths, but he does believe that Roman Catholicism was very much influenced by them in its sacramentarian doctrines and practices. Dr. Angus shows the strength and the weakness of the mystery-religions and why they went down before Christianity. There

will be great enrichment to any one who will go through the rich storehouse here provided. Portions of this book were delivered as lectures before the Southern Baptist Theological Seminary and other American institutions.

A. T. ROBERTSON.

Whither Bound in Missions. By Daniel Johnson Fleming, Ph.D. Distributed in paper and cloth bindings, by Association Press, New York. For the Council of Christian Associations. 1925. 222 pp.

Dr. Fleming is one of the best known teachers of Missions and counsellors in Missionary Principles and Strategy. He belongs to the class of those who seek to keep missionary plans and practice right up to the needs of a progressive age, when changes in all the lands where Christian Missions are conducted are almost bewilderingly rapid. "In the last fifteen years", he says in his preface, "advances in method and attitude have come so rapidly that there is danger that the constituency back of missions will not keep up with the changes which are bound to shape the movement in the future", and again, "We want, then, to think ahead with this movement, see some of the tendencies that are working in it, and be ready for that flexibility which must characterize an agency through which God can continue adequately to work to-day". The book is true to the ideals here set forth, and has both the virtues and the defects suggested by these sentences as inevitable in such a work. If the book were intended primarily for missionary administrators and members of missionary boards there would be room for little to be said of it except to praise it. For, in the main, administrators and boards are conservative and are all too apt to stay with their supporting constituency rather than to educate their constituency to the needs of the growing work.

It appears, however, that the work is primarily for Christian Association workers of both sexes. All too many of these fine and useful young people are little interested in the denominations on whom Missions must mainly depend for their promo-

tion and support. A book like this has dangers for such readers that they will be made "wiser" than their elders, and troublesome to themselves. I have testimony of missionaries in many countries, and some observation, to justify my fear that, with the best intentions in the world, Y. M. and Y. W. workers may be obnoxious to the steady workers who are giving their lives to the hardest of all tasks.

There are a dozen chapters in the book, dealing with the various phases of the questions of missionary ideals, standards and methods. The emphasis on "eradicating a sense of superiority"; "the West as part of the non-Christian world"; "the combination of conviction and teachableness"; "developing Christian worldmindedness"; and "the inexhaustible reality back of Missions" is the great contribution of the work. There are other chapters closely related to those whose topics are indicated, so closely, in fact, that there is an unusual amount of repetition and over-lapping.

One sympathizes with Dr. Fleming's difficulty in maintaining his balance between genuine conviction about the need for the Christian message and the liberal recognition of all the values and virtues of men of other lands, and of other faiths than our own; as also between the basal, historical truth and power of our Christ and the modern liberal notions of what is the task of the heralds of the Christ. On the whole one must give him credit for a good measure of success. It is not possible to say that he successfully gives guidance for the road to the "whither" for missionary strategy.

It is a book for stimulating thought and study, and not at all a handbook for work. As described it is a work of great value.

One often wishes that some of our leaders of thought in this field, when they tell us how insistent the "nationals" are for their place in the direction of the work in their own lands, and how impatient they are with our western divisions and ideas, would inform us how far these "nationals" have had their discontent stimulated by aggressive westerners who find it easier

and more agreeable to be "missionary statesmen" than to do the drudgery of missionary service.

One wonders, again whether there is not very grave danger of pitching our ideas and plans too much on the plane of the small number of "leaders"—often "intellectuals"—might more accurately describe them—and not staying close enough to the great multitudes who remain in ignorance and superstition. We must see our opportunity and hear our call to all sorts and conditions of men. Surely we want to have Christ lead all the leaders who will follow. But it will be great pity if we shall listen to those who tell us that none can be of service unless they can command the admiration of the most learned and most powerful. It is this "higher" class that stand on the horizon of our author as he discusses his tremendously important subject. If it is hard to enter the kingdom of God, how very hard it is to be a leader in the defining and the building of that kingdom. We must all interpret and build according to the light given us when we humbly ask of Him who giveth to all men liberally".

W. O. CARVER.

To-day's Supreme Challenge to America. By James Franklin Love, D.D., Author of "Missionary Messages", "The Unique Message and Mission of Christianity", "The Mission of Our Nation", etc. Nashville, Tenn. 1925. Sunday School Board of the Southern Baptist Convention. 101 pp. \$1.50.

No more convincing, challenging and pleading message to American Christianity to face frankly, humbly, courageously and honestly the supreme responsibility which after-war conditions have placed upon it has been made than is found in these crowded pages.

Without quarreling or complaining Dr. Love has here powerfully rebuked the apparently increasing refusal of American Christians to see and assume the task which God's providence has placed upon us for the world's evangelization in this critically opportune and desperately tragic time.

With unerring and unswerving directness the call is made to the ministry to accept the responsibility and to show their duty to the people among whom they have been made overseers by God.

In the Southern Baptist Convention the pastors have been shunted by commissions and committees and have been given an excuse, at least, for a lazy neglect of the information so essential to right leadership. Dr. Love does not say this but there are very many who feel it. I fear that the same thing is true in measure in other denominations.

Unless something is done speedily and extensively to bring our Christians back to the centrality of emphasis on Foreign Missions America will miss its supreme duty and the world will miss its supreme blessing at this critical hour. I know of nothing more likely to help in this direction as this book.

W. O. CARVER.

Twenty-five Years of the L. M. S., 1895-1920. By A. T. S. James, B.A., M.Sc. London. 1923. London Missionary Society. 176 pp.

This is a good idea well executed, keeping up the history of the second oldest of the modern missionary societies, and one of the most widely working of them all. The full history of the London Society was told when its first century was completed. Now that quarter of a second century has gone the story is brought down to date. The Society chose well the historian. The work is small and can give only the essential facts and features, but this is done in a masterly way. Besides chapters on each of the grand geographical divisions of their work there are chapters on "Education and Missionary Ideals," "The Home Base", "A Chapter of Apostles," the last being brief sketches of some of the outstanding leaders of the Society. A statistical table enables one to see the growth in this period. At proper places there is discussion of the changes in policy induced by the changing conditions of recent years.

W. O. CARVER.

Wilfred Grenfell, The Master Mariner: A Life of Adventure on Sea and Ice. By Basil Mathews, M.A., Author of "The Argonauts of Faith", "The Riddle of Nearer Asia," "Paul the Dauntless," "Livingstone the Pathfinder" etc. New York, 1924. George H. Doran Company. 185 pp. \$1.50 net.

What a career this man has had from a little lad adventuring "O'er the Sands of Dee" to apostolic adventurer in farthest Labrador." And what adventures and achievements of faith he presents to men. No wonder one after another feels drawn to tell the story of Grenfell's life and work, even though "A Labrador Doctor" has recorded his own experiences. Others may tell things he would hold back. No one can tell the old things and add new better than Basil Mathews. The new story is welcome and will add to the good influence and appeals of the great missionary.

W. O. CARVER.

The Man From an African Jungle. By W. C. Wilcox. New York. 1925. The Macmillan Company. 248 pp. \$2.50.

Here is another to add to the very fine missionary books I have had the pleasure to notice in our pages within the last year. This one has the keen interest of the pioneer in African jungles; fine sense of humor that provides us with wholesome amusement, while we see the winning power of the love of God expressed in a very consecrated, manly missionary; and the power of telling what one has to say in engaging style. There are thirty short chapters, each one in a way a unit, and yet all combining in an ordered narrative.

Mr. Wilcox took up his work more than forty years ago under the American Board, and has, therefore a lifetime of service to draw from and, withal, has good taste in his drawing.

It is no wonder that this is one of the most popular mission books of the year.

W. O. CARVER.

In the Land of Sweepers and Kings (Medical Missionary Work in India). By George E. Miller, Author of "Prem Masih of Damoh". Cincinnati, 1922. Powell and White. 194 pp. \$1.00 net.

Let the author say what he sought to do, and let me testify that he succeeded: "I have tried to make this a book of action and experiences. The simple things of every day life are told, and wild animals stalk across the scene; but, best of all, some of God's great men and women of India challenge us to renewed effort and greater sympathy and understanding." One rarely finds so natural, unadorned tale of familiar experiences as is here, and sees the actual of the missionary's experiences. The book is dedicated "To Little Lloyd, who was, and is not, and yet is," and at the end we have the story of the gift and the loss of the "Little Lloyd" and enter the place of the missionary's sacrifice.

W. O. CARVER.

The Son of a Savage: The Story of Daniel Bula. By R. C. Nicholson, Pioneer Missionary to Villa Lavella, Soloman Island. New York and Cincinnati, 1924. The Abingdon Press. 127 pp. 75 cents net.

Within this century, the first gospel word was carried to this island. Already the whole island has been changed in ideas, manner of life and conception of religion. This book is a story of contemporary achievement of the glorious gospel of the blessed God.

When one has read it one does not wonder that a briefer account was quickly sold in 3,000 copies and that the fuller story is now more widely available. Most of the book is woven about the story of the first convert who manifested the wonders of divine grace in many ways before his death at the age of 28. Forty photopraphic illustrations add to the vividness of a remarkable record.

W. O. CARVER.

VII. RELIGIOUS EDUCATION AND CHURCH EFFICIENCY.

Christianity and the Race Problem. By J. H. Oldham, M.A., Secretary of the International Missionary Council, Editor of The International Missionary Review. New York, 1924. George H. Doran Company. XX and 280 pp. \$2.25 net.

The Clash of Color: A Study of the Problem of Race. By Basil Mathews, Author of Livingstone the Pathfinder, The Riddle of Nearer Asia, Argonauts of Faith, etc. New York, 1924. Missionary Education Movement of the United States and Canada. 181 pp. \$1.25, paper bound 75 cents net.

Here we have two volumes on one of the most to the fore subjects of the day, and one of the very first in importance. Truly herein lie most of the world problems so pressing upon the conscience and the concern of mankind. Much is being written on it. Much that is foolish and wicked. It is of the utmost importance that Christianity shall have a wise, patient, sure word to utter. The two volumes before us speak this word, in clear tones. Certainly they do not say all that is to be said, but they strike the right line and indicate the way to go.

Mr. Oldham was set to the task as a major part of his functions as Secretary of the International Council, and has taken his task quite seriously. He has not dealt in general terms and in ideals detached from facts and conditions. A Britisher, if he is imbued with the spirit of Jesus Christ and gains the guidance of the Holy Spirit, is naturally the best fitted man in the world to speak sanely of the race question. He must know it if he is keeping up with the movement of his own nation, and, if he is first of all a man of the Kingdom of God, he will see farther than he will as a Britisher. Such qualities Mr. Oldham has brought to his task. We have a sane volume setting forth the issues and pointing the way, and offering no chimerical schemes.

If Mr. Mathews has been compelled to limit himself by the conditions of the organization for which he wrote this study book for classes he has not gained brevity by merely sketching

and selecting. He has not made a superficial book. Rather has he condensed profound thinking based on wide knowledge and deep reflection. His is hardly less significant a volume than the three times as large one by the Secretary of the International Council.

They are both to be commended most heartily.

W. O. CARVER.

The Bible for Youth. By R. C. Gillie and James Reid. T. C. and E. C. Jack publishers, London. 1,015 pages.

This is an attempt to supply a Bible for the youth. It is made up of large and carefully related selections from the Bible. Introductions and notes have been supplied to make the scripture intelligible and interesting to the minds of young people.

It is well done and will be helpful. KYLE M. YATES.

Historical Method in Bible Study. By Albert Edwin Avey, Ph. D., Assistant Professor of Philosophy in the Ohio State University. New York, 1924. Charles Scribner's Sons. 200 pp. \$1.25 net.

This is a little volume in the "Life and Religion Series". Its purpose is to teach the modern critical views of a certain group to the young people of to-day. The Problem and the Method are first explained and then applied to the Old Testament and to the New Testament in order, after which various uses are given and conclusions drawn. Various appendices add to the working value of the book.

It has the vices of *petitio principii*, the subjectivism, the tone of authoritative finality so well known in this school of critics. The dates assigned to the various writings, including the sections into which several of the books are divided are those of the more advanced critics and do not, in several cases, harmonize with the scholarship that is commonly regarded as trustworthy. For example, Luke and Acts are both placed in the year 95.

One might just as well say 85 or 125. Daniel is divided, the first six chapters located as in 245-225, and the others at 165. Like so many others these represent nothing but arbitrary guessing.

The main significance of the book is as a part of a definite plan of teaching the people generally, especially the youth, the claims of these critics. As between the stand-pat fundamentalist contenders for the old theories, unaffected by new knowledge of history and literature, and the dogmatic modernists who delight in nothing so much as novelty and shocking the fundamentalists, serious souls have some hard times. But out of it all will come, is coming, more and more knowledge of God and His will and messages for men.

W. O. CARVER.

What Shall I Do With My Life: A Study Course for Pupils of Junior and Senior High School Age. By Harold I. Donnelly. Philadelphia, 1924. The Westminster Press. 248 pp. 1.25 postpaid.

This is really a study book, and is admirably arranged for the purpose. It is suited for the classes conducted in so many of the schools, and for camp classes and conferences of various sorts for the young people.

It is on the most vital of subjects, and it is just the sort of thing needed for the purpose. I could wish that a million young people were studying under the guidance of a competent director along the lines here suggested.

W. O. CARVER.

Projects in World-Friendship. By John Leslie Lobingier, Author of *World-Friendship Through the Church School*. The University of Chicago Press. 1925. \$1.85 postpaid.

Many who read with interest Mr. Lobingier's first volume, especially teachers who have used it in a teacher-training course, will be interested in this new volume and want to make good use

of it. The conviction that inspires and pervades it will commend itself to all thoughtful people, that the best way to secure peace among the nations is to develop the attitude and feeling of world-friendship during youth through the church school. To serve well and effectively the essentially similar causes of social service, Christian missions and world peace our own people and all other people need to be imbibed when young with friendly feeling toward other groups and races. Mr. Lobingier has done a real service in providing teachers and leaders of the young with aids to such an end.

GEO. B. EAGER.

Introducing The Old Testament. By J. B. Tidwell. Baptist Sunday School Board, Nashville, 1925.

Designed for use in Sunday School Teacher Training classes it is just what the need requires. It presents Old Testament history in good chart and outline form, and the discussion is in clear and straightforward style. It does what its title promises. It should prove helpful in training classes and valuable to the teacher for quick reference.

H. W. TRIBBLE.

Introducing The New Testament. By W. E. Denham. Baptist Sunday School Board, Nashville, 1925.

Here is a condensed and well outlined discussion of New Testament history for use in Sunday School Teacher Training Classes. A careful study of it will give a definite grasp of the New Testament as a whole and the main facts in its outline and history, such as every Bible teacher should have. It should be mastered and then kept for ready reference to keep these essential facts fresh for use.

H. W. TRIBBLE.

VIII. SERMONS, LECTURES AND ESSAYS.

Nature and Human Nature: Essays Metaphysical and Historical.
By Hartley Burr Alexander, Chicago, 1923. The Open Court Publishing Company. 540 pp. \$3.00 net.

Not many people read a book like this. It is large and it is philosophy. That is an immediate deterrent for most people. But for the few who understand and who delight in this sort of thing here is luxury. Dr. Alexander is an idealist, a poet, a mystic. An idealist who finds the world and all that we usually account as making up the aspects and the realities of our world and our life to be but symbols of that reality which is spirit and life. A poet who thinks in images and speaks in metaphors, often in metaphors that are double, wherein a physically originated metaphor is used for an idea that is in its turn but a metaphor for a wider and more remote and real idea. Such writing demands close attention and calls into play all one's attentive powers, but stimulates and thrills, unless some distraction calls for starting all over again a given paragraph. A mystic he is who is not at all of the normal mystical type, but none the less a deep mystic and very consciously so.

He is not a Christian, formally and his theology would not find approval in most councils of orthodoxy. Indeed it would not be understood, possibly not even apprehended. He is not a pagan, certainly not in any crass, nor even in any legitimate sense of that term. He has that mistaken notion too often to be met with in philosophical souls, such as the late Josiah Royce, for example, that to be identified with any one religion would destroy his objectivity as a guide to students who depend on him for guidance.

The work is not a system of philosophy, but, as it professes, a series of philosophical essays. They have been printed in various magazines heretofore, and now are collected in this bulky volume.

It may seem, as it is very inadequate, but the last paragraph of the last paper will serve to illustrate several aspects of the mind of the author. The chapter is headed "Apologia Pro Fide." "I am reverting to Christian imagery, but how else than revert if in this alone I find the vehicle of my thought? For if the world be a symbol and its meaning such truth as I find implied in human nature and in human life, then Christianity is everlastingly true. And because the world is a symbol and life an expression of faith in the fact of a meaning, I find in the study of nature and of history but the one interest of the discovery of a true reading, and in the recorded history of Europe and of Christendom but the one possible reading. Whereof the token, like a stamp ineffaceable, inescapable, waxes in greatness and intensity with each repetition of its eternal truth: for its form is forever the same, cast as in relief upon the chaotic gloom, a stupendous crucifixion, hallowed with supernatural light as out of a cleft in the heavens, and lifted up amid the night of an outer Darkness."

W. O. CARVER.

The Dangers of Crooked Thinking. By Cortland Myers, D.D., L.L.D., Author of "Making a Life", "The Man Inside", "Real Prayer", "The Real Holy Spirit", etc. New York, 1924. Fleming H. Revell Company. 205 pp. \$1.50 net.

A dozen addresses in the vigorous, popular style of this well-known preacher. The title derives from the first address which in popular rather than scientific terminology points out serious dangers and consequences of "crooked thinking." "Is the World Growing Better," "The Peril of Our Godless Schools," "Socialism and Christianity," "The Place of Christ in His World," are some of the other titles and will indicate that current questions and tendencies are discussed.

Those who know Dr. Myers will not need to be told that he contends vigorously for the "orthodox" positions on religious questions, that he has the genial pessimism of the dispensational

millennialist; that he mingles rhetoric and reason, that he is intensely in earnest about many moral issues.

Consistency is a matter of temperament and not always to be expected. More minded and balanced views would sometimes be better. It is only the "extreme evolution" that troubles Dr. Myers. His chapter on "The Truth about Faith Healing" is emotional rather than balanced.

W. O. CARVER.

The Occident and the Orient: Lectures on the Harris Foundation, 1924. By Valentine Chirol, Sometime Director of the Foreign Department of the Times. Chicago, 1924. The University of Chicago Press. 228 pp. \$2.00 net.

For more than fifty years intimately associated with the relations of Great Britain with the New East, Sir Valentine Chirol, has cultivated that international and world outlook and information, together with the thoroughly British interest and viewpoint, such as those whose business and concern it is to try to know something of the main currents of the world's life have come to know so well in the finer type of British student, scholar and statesman. He came to the University of Chicago for these lectures in the ripeness of years, experience and reflection, and with that almost reckless abandon or freedom of speech and criticism that makes one so very interesting. To be sure we must add that there is something of the oracular in the judgments and opinions expressed, and the two are not always distinguished.

At all events, one very soon recognizes that here is a man who has not abandoned the distrust of the Turk, so universal until just the other day and based on a history of deceit, treachery, trickery and brutality that has had no parallel in the modern world. There are many who have come to entertain kindlier judgments and to use softer words concerning these "New Turks", and who praise the shrewd Mustapha Kemal as a modern and enlightened and even humane potentate.

With a skill that commands constant admiration the Lecturer summarizes the history of the last century, so far as relates to

his topics, moving rapidly up to present conditions which he analyzes sharply and discusses what he regards as the most important factors in the relations of the West with the Near East, for besides India the term *Occident* in this title includes only the western section of the East.

He regards "The Ottoman Empire" as a thing of the past, save as "a third-rate power." He discusses "The Peculiar Case of Egypt", "The Great British Experiment in India", "Protectorates and Mandates", blaming the United States with polite severity for rejecting responsibility for Armenia, but chiefly it would seem because of the bearing of that rejection on the line of development which he would have wished in the political fortunes and conduct of his own country. Finally he has a Lecture on "The New Factor of Bolshevism, and Some General Conclusions". The most important conclusion is this: "All the manifold discontents of the Orient are bound up together in the clash of color". On this point the author concludes with Sir Frederick Lugard, with whom he thinks that the late President Harding was in accord: "Here then is the true conception of the interrelation of colour complete uniformity in ideals, absolute equality in the paths of knowledge and culture; equal opportunity for those who strive, equal admiration for those who achieve; in matters social and racial a separate path, each pursuing his own inherited traditions, preserving his own race-purity and race-pride; equality in things spiritual, agreed divergence in the physical and material."

W. O. CARVER.

The Imprisoned Splendor. A Study in Human Values. By J. H. Chambers Macaulay, M.A. George H. Doran Company, New York. 1925. \$2.00 net.

With keen perception of the critical attitude of many earnest and thoughtful men to the organized forms of Christianity today this noted author gives us here an entrancing and convincing study of the permanent values of the Christian religion. The title of the book suggests its central aim, to show that there

is not only a splendor of God revealed in nature and history and the general experiences of men, but that there is an imprisoned splendor in man which only an adequate relation to Jesus Christ can release. His previous books, "The Reality of Jesus" and "If I Miss the Sunrise," had prepared us to expect much of him in dealing with such a subject. But in this book he makes a further revelation of his remarkable insight into human nature and divine revelation. It is right relation to Christ and that alone which places man in possession of the individual and social redemption which he needs and seeks, and gives man's imprisoned splendor true unveiling and blessed immortality. Only in realizing these great truths can the new age fulfill its ideals or satisfy its deepest cravings.

GEO. B. EAGER.

To Be Near Unto God. One Hundred and Ten Meditations. By Abraham Kuyper, D.D., L.L.D. Translated by John H. de Vries, D.D. The Macmillan Company, New York. 1925. \$3.00 net.

This completely revised edition of this work of the late Prime Minister of the Netherlands gives us fresh proof that a great modern statesman may also be a warm-hearted Christian and a profound theologian. Extraordinary intellectual gifts in any field are not thought of to-day as a rule to be compatible with childlike simplicity of faith, mystical insight and sweetness of spirit, but here is proof that they may be. When the author was a university student he felt no inclination toward the Gospel ministry. He drifted with the modern stream until he became quite a rationalist, applauding his favorite professor, Rauwenhoff, who openly denied the bodily resurrection of Jesus. But when the University offered a prize for the best essay on John a Lasco, the great Polish Reformer, he resolved to compete for it. He won the prize. But he did more. He found God. He abandoned his rationalism, and looking back upon his experience he wrote: "What my soul went through then I have only later fully understood. But I learned to despise what formerly I admired, and to seek what formerly I spurned." It became

to the brilliant young student the power of God unto Salvation, and to bear witness for Christ became the passion of his life. Whether as statesman or theologian, as a leader in politics, president of the Christian Labor Union, or as promoter of Christian Education, it was all done from the burning conviction stated on page 275 of this book, that 'Christ rules not the tradition of what he once was, spake, did and endured, but by a living power which even now, seated as He is at the right hand of God He exercises over lands and nations, families and individuals'. "Dr. Kuyper must have lived the life of Christ," as another has well said, "else he could never have written up to the title of this book." It is not strange that it was forecast at first that "a few decades hence this book will be recognized as one of the greatest devotional classics in the world." GEO. B. EAGER.

Twelve Lectures to Young Men. By H. W. Beecher. George H. Doran and Company, New York. 1925.

This volume deals with some of the great issues of life. It was written when Mr. Beecher was pastor in Indianapolis, in 1844, and would be of greater value, if it had been revised. However, the themes are of perennial interest and importance, and it can not but be exceedingly profitable to parents and to young people. One who has heard the great preacher can well imagine the overwhelming eloquence and impressiveness of these powerful and earnest deliverances. P. T. HALE.

The Gospel and the Modern Mind. By Walter Robert Matthews, M.A., D.D., Chaplain to the King, Dean of King's College, London. New York. 1925. George H. Doran Company. 188 pp., \$1.75 net.

For the most part we have here a very fine example of the right method of preaching the Gospel, the eternal Gospel, in abiding reality in the terms of the hour. There are nine of the sermons, only slightly modified from the form in which they

were preached a year ago in New York. To be sure they are sermons for a rather high degree of learning, but not often over-reaching the "average man". They are to be commended especially as suggestive of a type of preaching for which there is growing need to-day. Two of them are too much like mere learned lectures, the rest are real sermons, although no texts are taken for the starting point. Here are some of the titles: "The Modern Mind and the Eternal Mind", "Is God a Projection?", "The Word Became Flesh", "Born Again", "Love Never Fails". One may be allowed to say that the chapter on "The Trinity in Human Experience" seems to this reviewer far from satisfactory and much below the standard of the series.

W. O. CARVER.

The Inner Life. Essays in Liberal Evangelism, second series. By members of the Church of England. George H. Doran Company, New York. 1925. 300 pages. \$2.00 net.

This new volume by leaders in the Church of England includes varied and vigorous discussions in such fundamental subjects as God and Man; The Rise and Growth of Man's Spiritual Consciousness; Our Example; The Christian View of Life; The Church in the World; Prayer and the Devotional Use of the Bible.

The first series of these essays, published under the title "Liberal Evangelicalism," was called by Dean Inge "a landmark in the history of the Church of England." This attempts to interpret, not so much the theological position of the group, as the inward side of their religious conceptions, and in a way, it is hoped, to enable the modern mind to discover the wealth, power, and usefulness that are bound up in the evangelical experiences. The ground had to be cleared, this new Evangelical school of thought held, if Evangelicalism was to become once more a great spiritual movement untrammelled by fetters never laid on it by Christ. Their aim is to apply Gospel principles first of personal religion then to social questions and the problems of

institutional church life, and they such efforts at restatement as have been made or may be made with such high aims in view.

It seeks also, as the introduction says, "to show how God works through the evolutionary process which the history of the world reveals, how He enters into and co-operates with the spirit of man and brings him into fellowship with himself. Finally it deals with "the aids afforded to the inner life by prayer, Bible reading, corporate life within the church and with the meaning and purpose of the Holy communion." Here is where difference among the readers may be expected. But the book will repay careful reading and study, if for no other reason than to see the trend of Liberal Thought in our day. GEO. B. EAGER.

Prayers at Bethany Chapel. By John Wanamaker. Edited with Introduction by A. Gordon MacLennan, D.D. Fleming H. Revell Company, New York. 1925. \$1.25 net.

This is a companion volume to that of a year ago, "Prayers of John Wanamaker," reviewed in these columns. These, like those are the prayers of one whose habit and joy it was to talk to his Heavenly Father "as a man talketh to his friend." Christian leaders and workers would do well to study them and catch their spirit. GEO. B. EAGER.

The Door That Has No Key. Sermons for True Americans. By Bernard C. Clausen, D.D. The Judson Press, Philadelphia. 1925. \$1.25 net.

Another volume of sermons by Dr. Clausen, like and yet unlike its predecessors—because of its surprising freshness, wholesomeness and vigor, but quite unlike in theme and discussion. It deals with pressing current questions, but does not in a partisan sense take sides. The author's plea is that on such questions the bewildered judgment has a far better chance at the truth if it insists upon a fair jury trial with witnesses on both sides sum-

moned to the bar in the courtroom of the mind. He discusses some representative Americans under these heads: "A Great American Catholic", "A Graet American Jew," "A Great American Negro" and "A Great American Foreigner." But he goes farther and deeper in dealing with "The Darkest Sin in the Universe", and "The Meanest Fraud in the World", and reaches a climax in his closing chapters on "The First Christian Fundamentalist," "The First Christian Liberal" and "The Roots of the Controversy." Here is where the average reader will experience his gratest surprise or surprises, and some few perchance their greatest disappointment. GEO. B. EAGER.

The Wonder of Life. By Joel Blan. The Macmillan Company, New York. 1925. \$2.00 net.

Brief essays on human life, religion and philosophy partaking somewhat of the manner and flavor of Emerson. "My world is portrayed in these broken pages," says the author, and because I know my strange mystic heritage, my desert-born soul and desert-bred blood to be among the primal world-creating forces, therefore the Jew in me speaks here viewing this world—not tribal but as wide as the spread and meditations—call them what you will. But I make bold to ask you to read them with my eyes, and share with me the pathos—the inevitable pathos of a world moving between birth and death, and give the fallacy the benefit of that doubt which in the wisest soul takes the shape of an heroic faith." GEO. B. EAGER.

Woman's Share in Social Culture. By Anna Garlin Spencer, Author of "The Family and Its Members." J. B. Lippincott Company, Philadelphia. 1925. \$2.50 net.

This is a second edition of Mrs. Spencer's book which gave timely and telling expression to the growing confidence characteristic of our day in the potential possibilities of feminine con-

tribution to the thought and labor of the world. We face a crisis in human history in which woman needs some clarifying help in interpretative and appreciative criticism of the evolution of woman and the present relation to the social structure. That we find here in these informing and inspiring essays by one who has made a most praiseworthy record as Special Lecturer in Social Science, Teachers' College, Columbia University.

The new edition of her valuable contribution to the literature of the Woman Movement has been brought up to date by an additional chapter covering newly developed phases. An analytical table of contents is a helpful feature.

GEO. B. EAGER.

Roman Catholicism and the Ku Klux Klan. By Charles E. Jefferson, D.D., LL.D., Pastor, The Broadway Tabernacle, New York. Fleming H. Revell Company, New York. 1925. 25 cents net.

The burning interest in this subject has led the publishers of Dr. Jefferson's recent book, "Five Present Day Controversies," to issue the last chapter in pamphlet form and we are glad to bring the important little book to the attention of our readers. "My supreme object," says the author, "is to throw light on a complex situation to explain why the Klan is here, and what there is in the Roman Catholic Church to excite the Klan's antagonism. No man in the country is better able to do this, and to do it fairly, than Dr. Jefferson. "My purpose is not to extol the Klan nor to denounce it." Some people say the Klan is good and will do a lot of good, others that the Klan is bad and will do a lot of harm. Many do not know what to think or say. So it is well to have such a master to throw some light on the subject and to help us to arrive at conclusions which are rational and Christian. The reviewer knows of nothing better on the subject and nothing more likely to do good.

GEO. B. EAGER.

The Church and the Creeds. By Rev. Daniel Lamont, B. D., Minister of Park United Free Church, Helensburg. George H. Doran Company, New York. 1925. \$2.00 net.

This is one of "The Living Church" series of books edited by Professor John E. McFadyen, D.D. It is informing and will be interesting to many just now. It begins with a brief account of the historic creed that have had most currency in Christendom, traces the line of their development and then suggests the goal toward which that line seems to point. The author even ventures to propose a creed which, as he sees it, will preserve continuity with the historic creeds, while it "takes account of what the church has learned during the centuries." The chief value of the book to many will be, no doubt, the emphasis it lays upon spiritual freedom and what has been called its "synthesis of history with modern thought."

GEO. B. EAGER.

IX. MISCELLANEOUS.

Bolivar. Liberator of Venezuela, Columbia, Ecuador, Peru and Bolivia. By Henry Rowan Lemly, Major United States Army (Retired). Boston, 1923. The Stratford Company.

"South of the Rio Grande, every man, woman and child, knows who was Washington. Surely we should not be ignorant of one whom Henry Clay called 'the Washington of South America' ". With this pertinent observation in the very brief "Foreword" every reader would at once agree, and yet that same "Foreword" indicates that the author was stirred to undertake his task by hearing a United States Minister making an address in Caracas on the occasion of the Centennial of the Liberator pronounce his name in such fashion that "none of his native audience recognized" it; and by hearing an American college professor in an address in Central Park, New York City, mistake Bolivar for Bozzaris. Such ignorance, it must be con-

fessed, it would still be possible to find all through our country. Conditions have arisen, and a stage in international relations, when we can no longer afford to tolerate such indifference to our fellow Americans and their countries.

Major Lemly had abundant opportunity to prepare for his task. He served, in several functions, the Columbian Government, and has a genuine enthusiasm for this, one of the most successful and able patriots of all history. He has gone at his task with a sort of heroic doggedness, and with the straight forward method of the soldier. And he has produced a volume of more than four hundred and fifty pages of closely printed matter. It will doubtless prove a source of detailed information for all who wish to go into the liberation of the South American countries and of their republicanization. Of course for general, popular use such as will give the desired acquaintance with Bolivar and his work in this country a much briefer story will be needed. But whoever shall give us the brief popular work will have this diligent and elaborate worker to thank for making easy his task.

W. O. CARVER.

Mexico: An Interpretation. By Carleton Beals, Author of "Rome or Death." New York, 1923. 280 pp. \$2.50 net.

The Parts of this volume undertake to set forth "The Background", "The Rise of the Mexican People", "The Social Fabric", and "The Foreign Invasion". The Author brings to his undertaking a great deal of knowledge and good ability in handling his material. He has, moreover, the good quality of thorough sympathy with the Mexican people. That he has a thoroughly judicial temper and takes an objective view it is not possible to say. Rather one finds the argument of an attorney, the heat of a partisan, the sarcasm of a cynic. That there is much sound basis for his arraignment of the United States Government, through several administrations at Washington, and of American financial and commercial groups there can be no denial. But the "interpretation" promised in the title would

call for a more balanced placing of the blame, and a more definite recognition of the difficulties imposed by Mexican conditions. To be sure, he does give Mr. Wilson credit—if that be the right word—for ignorant blundering, while he intimates quite broadly that Mr. Taft was more than the willing tool of predatory interests, and that the Harding administration was deficient both in morals and information.

No American can take pride in the relations of his country with Mexico during the last quarter of a century, nor even back of that. Yet no fair-minded man can lay at our door all the shame and blame for the unhappy conditions of that land. This book is not apt to contribute greater to what is most needed: honesty, justice, sympathy, friendliness between the two peoples. Our Americans do need to see how we may be regarded by the Latin Americans. From their standpoint they have much ground for fearing us and little for loving.

W. O. CARVER.

Webster's Collegiate Dictionary. Third edition of the Merriam Series. G. and C. Merriam Co., Springfield, Mass.

This third edition of the Collegiate dictionary is the best thing in the field of its kind. There are over 1,700 illustrations and 97,000 words and phrases. It is really a new work abridged directly from the New International Dictionary.

The busy reader or student will find this a valuable aid.

KYLE M. YATES.

The Lambuth-Bennett Book of Remembrance. Compiled by Mary D. Bardeleben. Methodist Publishing House, South, Nashville. 75 cents net.

This booklet has a page for each day in the year. There is a Scripture, with the briefest comment, some text, or texts, with the chapter and verse reference. For the most part the brief comments are from either Bishop Walter R. Lambuth or Miss Belle

Harris Bennett, two of the most able and distinguished of Southern Methodist missionary leaders and workers. Hence the title. At the bottom of the page is place for indicating the name and location of a missionary for whom special intercessory prayer is to be offered on that day. It is a good idea and may of course be used in praying for others than missionaries.

W. O. CARVER.

The Piper of Pax: The Life Story of Sir Robert Baden Powell, Bt., G. C. V. O., K. C. B., of Pax Hill, Bentley, in the County of Hampshire. By E. K. Wade, Philadelphia. 184 pp. \$1.50.

Perhaps the author is a bit of hero-blind when he places the Founder of the Boy Scouts next to Jesus Christ as a benefactor of mankind and an originator of movements. None the less will he continue to hold a high place and to be first on many a noble lad's list of the great and worthy. And it is much to have a good life of him told, as here we have it. It is not extravagantly done in epithets, as might be expected when one begins with such an exalted opinion. There is something of the majesty of simplicity in the very sense that he is too great to need exaltation.

The author has artfully crowded a very vast amount of material into small space, without making it either dry or too jerky. It no doubt gives just that sense of rapid movement and of multitudinous duties which filled the life of the Chief Scout.

It is not a book for boys alone, although they will all want it. It is, in truth, rather better suited to men.

W. O. CARVER.

Animals Looking into the Future. By William Allison Kepner, Professor of Biology in the University of Virginia. New York. 1925. The Macmillan Company. 197 pp.

The element of foresight in all life forms and growth is here illustrated with striking and fascinating examples and not a few pictures. The motif is to emphasize how sadly parents, teach-

ers and preachers are missing a great opportunity and a grave duty in not utilizing this element of prescience and plan in biological science for the inculcation of important, vitally important moral instruction. If all teachers in schools and colleges saw in their science what Professor Kepner here points out there would be less railing against evolution and against the schools.

It is a fine book for all of us to study.

W. O. CARVER.

Hiwaii, The Rain-bow Land. By Katherine Pope. New York, 1924. Thomas Y. Crowell Company. XIII and 364 pp. \$3.00 net.

Here is a mouth-watering book. The title bespeaks the artistic, poetic temperament; the photograph illustrations speak of reality; the paper and print lure; the short chapters, forty in all, are classified, and tell of origins, folk-lore, transition history when the white man encroached and ruled, and then of present day conditions. For general purposes this is probably the one best book on Hiwaii. It will be a delight to all who take it up.

W. O. CARVER.

The Methodist Year Book, 1925. Oliver Bokatel, Editor, New York and Cincinnati. The Methodist Book Concern. 304 pp. Paper, 50 cents net.

This is a remarkably complete year book, in the variety and range of its facts and statistics.

W. O. CARVER.

Hiwaian Historical Legends. By W. D. Westervelt, Author of "Maui, the Demi-God of Polynesia" and four other such volumes dealing with the Hiwaian legendary lore. Illustrated. New York, 1923. Fleming H. Revell Company. 215 pp. \$1.15 net.

Mingling myth, legend and history this book tells fascinatingly much of the story of Hiwaii, from the days of Cook to the present. The final chapter, "The Hiwaian Flag", summarizes the story of modern times in these bewitching islands.

W. O. CARVER.

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